تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL ASKARI^asws

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL-ASKARI^asws

PART TWELVE

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

بسم الله الرحمن الرحيم -

شئ آخر من هذا التفسير، من هذه السورة، مما وجد مفقودا مطلع الاية.

Another matter from this commentary, from this Chapter, which was found from the missing Verses.

332 -... ثم قال: يا امة ان قول الله عزوجل في الصفا والمروة حق (فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما ومن تطوع خيرا) فأكثري الطواف، فان الله شاكر لصنيعه بحسن جزائه، عليم بنيته، وعلى حسب ذلك يعظم ثوابه، ويكرم مآبه.

Then the Holy Imam Hassan Al-Askari[asws] said: 'O community! The Words of Allah[azwj] the Almighty regarding *Al-Safa* and *Al-Marwa* are true *"so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously" – 2:158* Increase the circumambulations, for Allah[azwj] will Thank him for his praise by Giving him good Rewards, for He[azwj] is Aware of his intention, and will Give him in accordance to that maximum Rewards, and Honour him'.

يا أمة! هذا رسول الله قد شرفني ببنوة علي بن أبي طالب (عليه السلام)، فاشكري نعم الله الجليلة عليك، فان من شكر النعم استحق مزيدها، كما أن من كفرها استحق حرمانها. فقيل ذلك أيضا بعد لرسول الله، فقال رسول الله (صلى الله عليه وآله): سيخرج منه كبراء، وسيكون أبا عدة من الائمة الطاهرين، وأبا القائم من آل محمد الذي يملا الارض قسطا وعدلا كما ملئت ظلما وجورا - .

O community! This Messenger of Allah[saww] has made me[asws] to be prestigious by being a son of Ali[asws] Bin Abu Talib[asws]. Thank Allah[azwj] for His[azwj] Bounties to you, for the one who appreciates the bounties deserves them to be increased, just like the one who turns away from them, deserves to be deprived of them'. That was also said afterwards to the Messenger of Allah[saww]. The Messenger of Allah[saww] said: 'There will be coming out of them[asws] great ones[asws], the father[asws] of a number of the Pure Imams[asws], and the father[asws] of Al-Qaim[asws] from the Progeny[asws] of Muhammad[saww] who will fill the earth with fairness and justice just like it was filled with injustice and tyranny before'.

قوله عزوجل: " ان الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب اولئك يلعنهم الله ويلعنهم اللاعنون الا الذين تابوا وأصلحوا وبينوا فاولئك اتوب عليهم وأنا التواب الرحيم

The Words of the Almighty *"Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too). Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.* – VERSES 159 TO 160

333 ـ قال الامام (عليه السلام): قوله عزوجل: (ان الذين يكتمون ما أنزلنا من البينات) من صفة محمد وصفة علي وحليته (والهدى من بعد ما بيناه للناس في الكتاب) ـ قال: ـ والذى أنزلناه من ـ بعد ـ الهدى، هو ما أظهرناه من الايات على فضلهم ومحلهم.

Imam Hassan Al-Askari[asws] said: 'The Words of the Almighty "*Surely those who conceal the clear proofs*" The qualities of Muhammad[saww] and the qualities of Ali[asws] and their[asws] features "*and the guidance that We revealed after We made it clear in the Book for men*" And the guidance that was Revealed after, was Manifested from the Signs on their[asws] virtues and status'.

كالغمامة التي كانت تظلل رسول الله (صلى الله عليه وآله) في أسفاره، والمياه الاجاجة التي كانت تعذب في الابار والموارد ببصاقه والاشجار التى كانت تتهدل ثمارها بنزوله تحتها، والعاهات التى كانت تزول عمن يمسح يده عليه، أو ينفث بصاقه فيها.

'Like the cloud which shaded the Messenger of Allah[saww] in his[saww] journeys, and the salty water of the wells which turned sweet by his[saww] saliva, and the trees which used to lower their fruits when he[saww] sat by them, and the disabilities which passed away when he[saww] touched them by his[saww] hand, or by his[saww] saliva'.

وكالايات التي ظهرت على علي (عليه السلام) من تسليم الجبال والصخور والاشجار قائلة: " يا ولي الله، ويا خليفة رسول الله (صلى الله عليه وآله) " والسموم القاتلة التي تناولها من سمى باسمه عليها ولم يصبه بلاؤها، والافعال العظيمة: من التلال والجبال التي قلعها ورمى بها كالحصاة الصغيرة، وكالعاهات التي زالت بدعائه، والافات والبلايا التي حلت بالاصحاء بدعائه، وسائرها مما خصه الله تعالى به من فضائله.

'And like the Signs which were manifested by Ali[asws] from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah[azwj], and O Caliph of the Messenger of Allah[saww]!' And the poison which would have killed the one who had partaken it, did not harm the one who took it by his[asws] name, and great deeds from the uprooting of the hills and mountains and throwing them like small pebbles, and the disabilities which passed away due to his[asws] supplications, and the difficulties and the afflictions which afflicted healthy people by his[asws] negative supplications, and the rest of the things that Allah[azwj] Specialised him[asws] with from his[asws] virtues'.

فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال: (اولئك) ـ أي اولئك ـ الكاتمون؟؟ لهذه الصفات من محمد (صلى الله عليه وآله) ومن علي (عليه السلام) المخفون لها عن طالبيها الذين يلزمهم ابداؤها لهم عند زوال التقية (يلعنهم الله) يلعن الكاتمين (ويلعنهم اللاعنون). فيه وجوه: منها (يلعنهم اللاعنون) أنه ليس أحد محقا كان أو مبطلا الا وهو يقول: لعن الله الظالمين

الكاتمين للحق، ان الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، وفي لعن أنفسهم.

'This is from the Guidance of Allah azwj Explained to the people in His azwj Book. Then He azwj Said: "*and those*" meaning those who cut off these qualities from Muhammad saww and from Ali asws and concealed them from those who seek them, which they have been necessitated to give in the absence of *Taqqiya* "*these it is whom Allah shall curse*" Curses on those who conceal (the Just) "*and those who curse shall curse them (too)*" Firstly, "*and those who curse shall curse them (too)*" there is not a single one of the true ones or the false ones, but he will say: 'Curse of Allah azwj be on the unjust who concealed the truth'.

The unjust one who concealed that truth will also say "Curse of Allah azwj be on the unjust, the concealers'. They, in this meaning, join all other in sending the curses, and also in sending curse upon themselves'.

ومنها: أن الاثنين اذا ضجر بعضهما على بعض وتلاعنا ارتفعت اللعنتان، فاستأذنتا ربهما في الوقوع لمن بعثتا عليه. فقال الله عزوجل للملائكة: انظروا، فان كان اللاعن أهلا للعن وليس المقصود به أهلا فأنزلوهما جميعا باللاعن. وان كان المشار اليه أهلا، وليس اللاعن أهلا فوجهوهما اليه. وان كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، ووجهوا لعن ذلك إلى هذا. وان لم يكن واحد منهما لها أهلا لايمانهما، وان الضجر أحوجهما إلى ذلك، فوجهوا اللعنتين إلى اليهود الكاتمين نعت محمد وصفته؟؟ (صلى الله عليه وآله) وذكر علي (عليه السلام) وحليته، والى النواصب الكاتمين لفضل علي، والدافعين لفضله.

And from this, secondly, if one person is annoyed with another one and they curse each other, the two curses get elevated and they seek permission from their Lord azwj to fall upon the ones who sent them.

Allah azwj the Almighty Says to the Angels as: 'Look, if the one who cursed is himself deserving of being cursed, and the other one is not deserving of it, then Send down the curses from both of them upon the one who deserves. And if the one who cursed is not deserving of it, but the other one is, then send both the curses upon that deserving one. And if both of them are deserving of being cursed, then send this curse upon that one and that curse upon this one.

And if none of them are deserving of being cursed due to their being believers, and they are only doing this due to their annoyance with each other, then divert them towards the Jews who concealed the qualities of Muhammad saww and the mention of Ali asws and his asws features, and towards the *Nasibis* who conceal the virtues of Ali asws, and reject his asws (Divine) attributes'.

ثم قال الله عزوجل: (الا الذين تابوا) من كتمانه (وأصلحوا) أعمالهم، وأصلحوا ماكانوا أفسدوه بسوء التأويل فجحدوا به فضل الفاضل واستحقاق المحق (وبينوا) ما ذكره الله تعالى من نعت محمد (صلى الله عليه وآله) وصفته ومن ذكر علي (عليه السلام) وحليته، وما ذكره رسول الله (صلى الله عليه وآله) (فاولئك أتوب عليهم) أقبل توبتهم (وأنا التواب الرحيم).

The Allah[azwj] the Almighty Said: "*Except those who repent*" from their concealment "*and amend*" their deeds, and make amendments to the mischief that they had created by their evil explanations and fought by it the attributes of the preferable ones and rights of the rightful ones "*and make manifest (the truth)*" what Allah[azwj] has Mentioned from the characteristics of Muhammad[saww] and his[saww] qualities and from the mention of Ali[asws] and his[asws] elevated qualities, and what the Messenger of Allah[saww] has mentioned "*these it is to whom I turn (mercifully)*" Accept their repentance "*and I am the Oft-returning (to mercy), the Merciful*".

قوله عزوجل: " ان الذين كفروا وماتوا وهم كفار أولئك عليهم لعنة الله والملائكة والناس أجمعين * خالدين فيها لا يخفف عنهم العذاب ولاهم ينظرون "

The Words of the Almighty "*Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all; Abiding in it; their chastisement shall not be lightened nor shall they be given respite*" – VERSES 161 & 162

334 ـ قال الامام (عليه السلام): قال الله تعالى: (ان الذين كفروا) بالله في ردهم نبوة محمد (صلى الله عليه وآله)، وولاية علي بن أبي طالب (عليه السلام) (وماتوا وهم كفار) على كفرهم (اولئك عليهم لعنة الله) يوجب الله تعالى لهم البعد من الرحمة، والسحق من الثواب (والملائكة) وعليهم لعنة الملائكة يلعنونهم (والناس أجمعين) ولعنة الناس أجمعين كل يلعنهم، لان كل المأمورين المنهيين يلعنون الكافرين، والكافرون أيضا يقولون: لعن الله الكافرين، فهم في لعن أنفسهم أيضا (خالدين فيها) في اللعنة، في نار جهنم (لا يخفف عنهم العذاب) يوما ولا ساعة (ولاهم ينظرون) لا يؤخرون ساعة، ولا يخل بهم العذاب.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Says: "*Surely those who disbelieve*" in Allah[azwj] by their rejection of the Prophet-hood of Muhammad[saww] and the Mastership of Ali[asws] Bin Abu Talib[asws] "*and die while they are disbelievers*" on this disbelief of theirs "*these it is on whom is the curse of Allah*" Allah[azwj] Obligates Distancing them from His[azwj] Mercy and the Crushing of their Rewards "*and the angels*" and on them are the curses of the Angels who curse them "*and men all*" and the curses of all that men who curse the disbelievers, and the disbelievers also say: 'Curse of Allah[azwj] be on the disbelievers". They themselves come under their own curses as well "*Abiding in it*" in these curses, in the Fire of Hell "*their chastisement shall not be lightened*" not for a day or a moment "*nor shall they be given respite*" Not delayed for a moment, and nor will there be a period empty of Punishment.

335 ـ قال على بن الحسين (عليه السلام): قال رسول الله (صلى الله عليه وآله): ان هؤلاء الكاتمين لصفة ـ محمد ـ رسول الله صلى، والجاحدين لحلية علي ولي الله اذا أتاهم ملك الموت ليقبض أرواحهم، أتاهم بأفظع المناظر، وأقبح الوجوه، فيحيط بهم عند نزع أرواحهم مردة شياطينهم الذين كانوا يعرفونهم، ثم يقول ملك الموت: أيشري؟؟ أيتها النفس الخبيثة الكافرة بربها بجحد نبوة نبيه، وامامة علي وصيه بلعنة من الله وغضبه،

Imam Ali[asws] Bin Al-Husayn[asws] said that the Messenger of Allah[saww] said: 'For those who concealed the qualities of Muhammad[saww] the Messenger of Allah[azwj], and fought against the features of Ali[asws] the Guardian from Allah[azwj], the Angel of Death come to capture their souls in a horrible sight and in an ugly face, overcomes them by chaining their souls with the demons that they used to know. Then the Angel of Death says to them: 'Why did you, O bad soul, disbelieve in the Lord[azwj] by fighting against the Prophet-hood of His[azwj] Prophet[saww], and the Imamate of Ali[asws], his[saww] Trustee? Curse of Allah[azwj] and His[azwj] Wrath be on you'.

ثم يقول: ارفع رأسك وطرفك وانظر، ـ فينظر ـ فيرى دون العرش محمدا (صلى الله عليه وآله) على سرير بين يدي عرش الرحمن، ويرى عليا (عليه السلام) على كرسي بين يديه، وسائر الائمة (عليهم السلام) على مراتبهم الشريفة بحضرته، ثم يرى الجنان قد فتحت أبوابها، ويرى القصور والدرجات والمنازل التي تقصر عنها أماني المتمنين، فيقول له: لو كنت لاولئك مواليا كانت روحك يعرج بها إلى حضرتهم، وكان يكون مأواك في تلك الجنان، وكانت تكون منازلك فيها، وان كنت على مخالفتهم، فقد حرمت ـ على ـ حضرتهم، ومنعت مجاورتهم، وتلك منازلك، واولئك مجاوروك ومقاربوك، فانظر. فيرفع له عن حجب الهاوية، فيراها بما فيها من بلاياها ودواهيها وعقاربها وحياتها وأفاعيها وضروب عذابها وأنكالها، فيقال له: فتلك اذن منازلك. ثم تمثل له شياطينه هؤلاء الذين كانوا يغوونه ويقبل منهم مقرنين معه هناك في تلك الاصفاد والاغلال، فيكون موته بأشد حسرة وأعظم أسف.

Then the Angel of Death says to him: 'Raise your head and yourself and look'. He looks up and sees Muhammad[saww] seated in front of the Throne of the Beneficent, and sees Ali[asws] seated on a chair in front of him[saww], and the rest of the Imams[asws] present around them[asws]. Then he sees the Gardens with their doors open wide, and sees the palaces, and the levels, and such status that even the desiring ones fall deficient in their desires.

The Angel of Death says to him: 'Had you been loyal to them[asws], your soul would have been elevated to be in their[asws] presence and you would have been in these Gardens and those would have been your levels in them. And you have been in their[asws] opposition, and so these have been prohibited for you to be in their[asws] presence, and have been prevented to be near to them[asws]. Look!' The veils of the abyss will be lifted from him, and he will see in there the afflictions, and the difficulties, and the scorpions and the snakes, and the striking Punishments. It will be said to him: 'And these are your levels'. Then those Satans are shown to him whom he used to listen to and

accept what they said to him, and he will see them captivated in handcuffs and shackles. His death will be of intense regret for him'.

قوله عزوجل: " والهكم اله واحد لا اله الا هو الرحمن الرحيم "

The Words of the Almighty "*And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful*" – VERSE 163

336 - قال الامام (عليه السلام): والهكم الذي أكرم محمدا (صلى الله عليه وآله) وعليا (عليه السلام) بالفضيلة وأكرم آلهما الطيبين بالخلافة، وأكرم شيعتهم بالروح والريحان والكرامة والرضوان (اله واحد) لا شريك له ولا نظير ولا عديل.

Imam Hassan Al-Askari asws said: 'Your God is the One Who Honoured Muhammad saww and Ali asws by virtues and Honoured their asws Progeny asws by the Caliphate, and Honoured their asws Shiites by blissful fragrance and the Prestige and Pleasure "*is one Allah*" There is no partner with Him azwj, and no equal and no one like Him azwj.

(لا اله الا هو) الخالق، البارئ، المصور، الرازق، الباسط، المغني، المفقر، المعز، المذل. (الرحمن) يرزق مؤمنهم وكافرهم، وصالحهم وطالحهم، لا يقطع عنهم مواد فضله ورزقه، وان انقطعوا هم عن طاعته. (الرحيم) بعباده المؤمنين من شيعة آل محمد (صلى الله عليه وآله)، وسع لهم في التقية يجاهرون، باظهار موالاة أولياء الله ومعاداة أعدائه اذا قدروا، ويسترونها اذا عجزوا.

"*there is no god but He*" The Creator, the Rightful, the Fashioner, the Sustainer, the Expander, the Enricher, the Impoverisher, the Honourer, the Dishonourer. "*the Beneficent*" Sustains the believers and the disbelievers, the good and the bad, does not cut off from them their sustenance by His azwj Grace even if they cut off their obedience to Him azwj. "*the Merciful*" to the believing worshippers from the Shiites of the Progeny asws of Muhammad saww, by Extending to them the scope of *Taqqiya*, to display their friendship to the Friends asws of Allah azwj and enmity to their asws enemies accordingly, and to hide it, if frustrated.

337 - قال رسول الله (صلى الله عليه وآله): ولو شاء لحرم عليكم التقية، وأمركم بالصبر على ما ينالكم من أعدائكم عند اظهاركم الحق. ألا فأعظم فرائض الله تعالى عليكم بعد فرض موالاتنا ومعاداة أعدائنا استعمال التقية على أنفسكم واخوانكم - ومعارفكم، وقضاء حقوق اخوانكم - في الله. ألا وان الله يغفر كل ذنب بعد ذلك ولا يستقصي. فأما هذان فقل من ينجو منهما الا بعد مس عذاب شديد، الا أن يكون لهم مظالم على النواصب والكفار، فيكون عذاب هذين على اولئك

الكفار والنواصب قصاصا بما لكم عليهم من الحقوق، ومالهم اليكم من الظلم، فاتقوا الله ولا تتعرضوا لمقت الله بترك التقية، والتقصير في حقوق اخوانكم المؤمنين.

The Messenger of Allah[saww] said: 'And had He[azwj] so Desired, He[azwj] would have Forbidden '*Taqqiya*' (dissimulation) on you, and Ordered you to remain patient on the hostilities of your enemies, in the manifestation of the truth. **But, the greatest obligation Imposed on you by Allah[azwj] after the obligation of being in our[asws] Mastership and the enmity of our[asws] enemies, is the utilisation of *Taqqiya* on yourselves and your brothers and your knowledge, and the fulfilment of the rights of your brethren**. But, Allah[azwj] will Forgive all other sins other than those and will not Inquire. However, these two are such that none will achieve salvation except after being touched by harsh Punishment. But, if you have grievance against the *Nasibis* and the infidels, the punishment of these two things will be on those infidels and the Nasibis, for you have rights of retribution on them as they have no right to be unjust to you. Fear Allah[azwj], and do not fight against enemies of Allah[azwj] by avoiding *Taqqiya*, and being deficient in the rights of your believing brothers'.

قوله عزوجل: " ان في خلق السموات والارض واختلاف الليل والنهار والفلك التى تجرى في البحر بما ينفع الناس وما أنزل الله من السماء من ماء فأحيا به الارض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخر بين السماء والارض لايات لقوم يعقلون: "

The Words of the Almighty "*Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand*" – VERSE 164

338 - قال الامام (عليه السلام): لما توعد رسول الله (صلى الله عليه وآله) اليهود والنواصب في جحد النبوة والخلافة، قال مردة اليهود وعتاة النواصب: من هذا الذي ينصر محمدا وعليا على أعدائهما؟ فأنزل الله عزوجل (ان في خلق السموات والارض) بلا عمد من تحتها تمنعها من السقوط، ولا علاقة من فوقها تحبسها من الوقوع عليكم، وأنتم يا أيها العباد والاماء اسرائي في قبضتي، الارض من تحتكم لا منجا لكم منها أين هربتم، والسماء من فوقكم لا محيص لكم عنها أين ذهبتم، فان - شئت أهلكتكم بهذه، وان - شئت أهلكتكم بتلك. ثم في السماوات من الشمس المنيرة في نهاركم لتنتشروا في معايشكم، ومن القمر المضئ لكم في ليلكم لتبصروا في ظلماته، وألجاؤكم بالاستراحة بالظلمة إلى ترك مواصلة الكد الذي ينهك أبدانكم.

Imam Hassan Al-Askari[asws] said: 'When the Messenger of Allah[saww] rebuked the Jews and the *Nasibis* for their fighting against the Prophet-hood and the Caliphate, the stubborn ones of the Jews and the sarcastic *Nasibis*, said:

'Who is the one who helps Muhammad[saww] and Ali[asws] against their[asws] enemies?' Allah[azwj] the Almighty Sent down "*Most surely in the creation of the heavens and the earth*" without any pillars underneath to prevent it from falling down, and no connection from above it to stop it from falling upon you.

And you, O male and female slaves, are My[azwj] prisoners in My[azwj] Grip. The earth is under you, yet you cannot run away anywhere, and the sky is above you, but there is no way for you to avert its (shade). If I[azwj] so Desire, I[azwj] Can Destroy you by them. Then, in the sky there is the sun which shines during the day to enable you to earn your livelihood, and the moon which reflects the light during the night to enable you to see in the darkness, and you have tranquillity by the darkness which compels you to rest your tired bodies.

(واختلاف الليل والنهار) المتتابعين الكادين عليكم بالعجائب التي يحدثها ربكم في عالمه من اسعاد واشقاء، واعزاز واذلال، واغناء وافقار، وصيف وشتاء، وخريف وربيع، وخصب وقحط، وخوف وأمن. (والفلك التي تجري في البحر بما ينفع الناس) التي جعلها الله مطاياكم لا تهدأ ليلا ولا نهارا، ولا تقضيكم علفا ولا ماء، وكفاكم بالرياح مؤونة تسييرها بقواكم التي كانت لا تقوم لها لو ركدت عنها الرياح لتمام مصالحكم ومنافعكم وبلوغكم الحوائج لانفسكم.

"*and the earth and the alternation of the night and the day*" Which come in succession to you, wonders which your Lord[azwj] has Caused in the Universe from the goodness and the evil, the honourable and the disgraceful, the rich and the poor, Summer and Winter, Autumn and Spring, the harvest and the drought, and fear and peace. "*and the ships that run in the sea with that which profits men*". Allah[azwj] Makes them run night and day in your obedience. They do not ask for grass or water, and has Sent the wind to make it easier for you otherwise you would have had to use your strength, had He[azwj] not Sent the wind for your betterments and benefit for your needs.

(وما أنزل الله من السماء من ماء) وابلا وهطلا ورذاذا لا ينزل عليكم دفعة واحدة فيغرقكم ويهلك معايشكم، لكنه ينزل متفرقا من علا حتى يعم الاوهاد والتلال والقلاع. (فأحيا به الارض بعد موتها) فيخرج نباتها وحبوبها وثمارها. (وبث فيها من كل دابة) منها ماهو لاكلكم ومعايشكم، ومنها سباع ضارية حافظة عليكم ولانعامكم، لئلا تشد عليكم خوفا من افتراسها.

"*and the water that Allah sends down from the cloud*" A barrage does not come down to you at once which would drown you and destroy your dwellings, but He[azwj] Sends it down separately until it fills the hills and valleys. "*then gives life with it to the earth after its death*" the vegetation and grain and fruits come out of it. "*and spreads in it all (kinds of) animals*" from these are those that are your livelihood, and from these are those who are a means of safety to you and your bounties, they do not run away from fear of being eaten by ferocious animals'.

(وتصريف الرياح) المربية لحبوبكم، المبلغة لثماركم، النافية لركد الهواء والاقتار عنكم (والسحاب) الواقف (المسخر) المذلل (بين السماء والارض) يحمل أمطارها، ويجري باذن الله ويصبها حين يؤمر. (لايات) دلائل واضحات (لقوم يعقلون) يتفكرون بعقولهم أن من هذه العجائب من آثار قدرته، قادر على نصرة محمد وعلي وآلهما (عليهما السلام) على من تأذاهما وجعل العاقبة الحميدة لمن يواليه، فان المجازاة ليست على الدنيا، وانما هي ـ على ـ الاخرة التي يدوم نعيمها ولا يبيد عذابها.

"*and the changing of the winds*" sustains your provisions and ripens your fruits, does not let it stagnate and reduces your tiredness "*and the clouds*" standing "*made subservient*" humbled "*between the heaven and the earth*" bearing the rain, and go by the Permission of Allah^azwj and pour down wherever He^azwj Orders it to be. "*there are signs*" clear evidence "*for a people who understand*" who ponder with their intellects that this is one of the wonders of the effects of His^azwj Power, has the Power on helping Muhammad^saww and Ali^asws and their^asws Progeny^asws, and for whoever were to accept this as correct, He^azwj will Make Good the consequences for him who are in their^asws Mastership, because the struggle is not for this world, but it is for the hereafter which has everlasting Bliss, and away from its Punishments.

339 ـ قال رسول الله (صلى الله عليه وآله): عجبا للعبد المؤمن من شيعة محمد وعلي (عليهما السلام) أن ينصر في الدنيا على أعدائه، فقد جمع له خير الدارين، وان ما امتحن في الدنيا ذخر له في الاخرة، ما ـ لا ـ يكون لمحنته في الدنيا قدر عند اضافتها إلى نعيم الاخرة، وكذلك عجبا للعبد المخالف لنا أهل البيت، ان خذل في الدنيا وغلب بأيدي المؤمنين، فقد جمع له عذاب الدارين، وان امهل في الدنيا، واخر عنه عذابها كان له في الاخرة من عجائب العذاب، وضروب العقاب، مايود لو كان في الدنيا مسلما، وما لا قدر لنعم الدنيا التي كانت له عند الاضافة إلى تلك البلايا.

The Messenger of Allah^saww said: 'It is surprising to see a believer from the Shiites of Muhammad^saww and Ali^asws to be helped in this world over his enemies, and that collects for him betterment in both this world and in the hereafter.

And as for the one who is in trials in the world, his collection is for the hereafter, and his efforts in this world will be immaterial when compared to the Bounties of the hereafter. And similarly, I^saww wonder at the servant who opposes us^asws - the People of the Household^asws, and abandons us in the world and suppresses the believers using his resources. His collection is the Punishments of both the worlds. And if he is given time in this world, he will be punished in the hereafter with strange Punishments, and be struck with Revenge, and will wish that he would have been a Muslim in the world, and the bounties which he had been given in the world would be immaterial in comparison to these Punishments.

فلو أن أحسن الناس نعيما في الدنيا، وأطولهم فيها عمرا من مخالفينا، غمس يوم القيامة في النار غمسة، ثم سئل هل لقيت نعيما قط؟ لقال: لا. ولو أن أشد الناس عيشا في الدنيا، وأعظمهم بلاء من موافقينا وشيعتنا، غمس يوم القيامة في الجنة غمسة، ثم سئل هل لقيت بؤسا - قط -؟ لقال: لا. فما ظنكم بنعيم وبؤس هذه صفتهما، فذلك النعيم فاطلبوه، ذلك العذاب فاتقوه.

And if he were given the best bounties in the world, and a long life therein, and he was our[asws] opponent, he will be dipped in the Fire, and then asked: 'Did you ever receive any bounties at all?' He will say: 'No'. And if a person lived in the greatest of afflictions, and was from our[asws] Shiites, he will be dipped, on the Day of Judgment in the Paradise, and then will be asked: 'Were you ever in any affliction at all?' He will say: 'No'. So what is your bliss and misery described in this? And that is the Bliss, so seek it. That is the Punishment, so be afraid of it'.

قوله عزوجل: " ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله والذين آمنوا أشد حبا لله ولو يرى الذين ظلموا اذ يرون العذاب أن القوة لله جميعا وان الله شديد العذاب اذ تبرأ الذين اتبعوا من الذين اتبعوا ورأوا العذاب وتقطعت بهم الاسباب وقال الذين اتبعوا لو أن لنا كرة فنتبرا منهم كما تبرءوا منا كذلك يريهم الله اعمالهم حسرات عليهم وماهم بخارجين من النار "

The Words of the Almighty "*And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire*" – VERSES 165 TO 167

340 - قال الامام (عليه السلام): قال الله عزوجل لما آمن المؤمنون، وقبل ولاية محمد وعلي (عليهما السلام) العاقلون، وصد عنها المعاندون (ومن الناس - يا محمد - من يتخذ من دون الله أندادا) أعداء يجعلونهم لله أمثالا (يحبونهم كحب الله) يحبون تلك الانداد من الاصنام كحبهم لله (والذين آمنوا أشد حبا لله) من هؤلاء المتخذين الانداد مع الله، لان المؤمنين يرون الربوبية لله وحده لا يشركون - به -.

The Holy Imam Hassan Al-Askari[asws] said: 'When the believers believed, and the intellectuals accepted the Mastership of Muhammad[saww] and Ali[asws] and the enemies shut themselves from it, Allah[azwj] Said: "*And there are some among men*" O Muhammad[saww] "*who take for themselves objects of worship besides Allah*" enemies who set up for Allah[azwj] examples "*whom they love as they love Allah*" they love those objects of worship, from the idols, as they love

Allah[azwj] "*and those who believe are stronger in love for Allah*" than those who have taken to these objects of worship for the believers can see the Divinity of Allah[azwj], Who is One and do not associating with Him[azwj] any'.

ثم قال: يا محمد (ولو يرى الذين ظلموا) باتخاذ الاصنام أندادا واتخاذ الكفار والفجار أمثالا لمحمد وعلي (عليهما السلام) (اذ يرون العذاب) حبن يرون العذاب الواقع بهم لكفرهم وعنادهم (أن القوه لله جميعا) يعلمون أن القوة لله يعذب من يشاء، ويكرم من يشاء، لا قوة للكفار يمتنعون بها من عذابه (وأن الله شديد العذاب) ويعلمون أن الله شديد العقاب لمن تخذ الانداد مع الله.

Then Allah[azwj] Said: 'O Muhammad[saww]! "*that those who are unjust had seen*" by taking to the idols for worship and the taking of the infidels and the wrong doers, as equal to Muhammad[saww] and Ali[asws] "*when they see the chastisement*" see the actual Punishment come upon them for their disbelief and their enmity "*that the power is wholly Allah's*" they realise that Allah[azwj] has the Power to Punish whosoever He[azwj] Desires to, and Honours whosoever He[azwj] Desires to, and the infidels have no power to avert the Punishment from them "*and that Allah is severe in requiting (evil)*" and they know Allah[azwj] will be Severe in His[azwj] Revenge to those that have taken others with Allah[azwj]'.

ثم قال: (اذ تبرأ الذين اتبعوا) لو رأى هؤلاء الكفار الذين اتخذوا الانداد حين تبرأ اتبعوا الرؤساء (من الذين اتبعوا) الرعايا والاتباع (وتقطعت بهم الاسباب) فنيت حيلهم، ولا يقدرون على النجاة من عذاب الله بشئ (وقال الذين اتبعوا) الاتباع (لو أن لناكرة) يتمنون لو كان لهم كرة: رجعة إلى الدنيا (فنتبرأ منهم) هناك (كما تبرءوا منا) ههنا.

Then Allah[azwj] Said: "*When those who were followed shall renounce*" when they see those infidels who had taken to the idols, will distance themselves from following their chiefs "*those who followed (them)*" the people and the followers "*and they see the chastisement and their ties are cut asunder*" that they do not have the power to save them from any of the Punishment of Allah[azwj] "*And those who followed shall say*" to the ones they followed "*Had there been for us a return*" they will wish they had a way to return to the world "*then we would renounce them*" over there "*as they have renounced us*" over here.

قال الله عزوجل: (كذلك) ـ كما ـ تبرأ بعضهم من بعض (يريهم الله أعمالهم حسرات عليهم) وذلك أنهم عملوا في الدنيا لغير الله، فيرون أعمال غيرهم التي كانت لله قد عظم الله ثواب أهلها، ورأوا أعمال أنفسهم لا ثواب لها اذ كانت لغير الله، أو كانت على غير الوجه الذي أمر الله به. قال الله تعالى (وما هم بخارجين من النار) كان عذابهم سرمدا دائما، وكانت ذنوبهم كفرا، لا تلحقهم شفاعة نبي، ولا وصي، ولا خير من خيار شيعتهم.

Allah[azwj] the Almighty Says: "*Thus*" As some of them renounce some of them "*will Allah show them their deeds to be intense regret to them*" and that they had worked in the world for other than Allah[azwj]. They will see that others who had worked for Allah[azwj] have received great Rewards from Allah[azwj], and they will look at their own selves and see that they do not have any Rewards with them as their efforts were for other than Allah[azwj], or they had carried out their deeds in a manner, other than the way Allah[azwj] had Ordered them to perform.

Allah[azwj] Says: *"and they shall not come forth from the fire*" for their Punishment will be everlasting, and their sins were those of disbelief. They will neither receive the intercession of a Prophet[asws], nor of a Trustee[asws], and nor of a good Shiite of their[asws] Shiites.

341 ـ قال علي بن الحسين (عليه السلام): قال رسول الله (صلى الله عليه وآله): ما من عند ولا أمة زال عن ولايتنا، وخالف طريقتنا، وسمى غيرنا بأسمائنا وأسماء خيار أهلنا الذي اختاره الله للقيام بدينه ودنياه، ولقبه بألقابنا وهو لذلك يلقبه معتقدا، لا يحمله على ذلك تقية خوف، ولا تدبير مصلحة دين، الا بعثه الله يوم القيامة ومن كان قد اتخذه من دون الله وليا، وحشر اليه الشياطين الذين كانوا يغوونه.

Imam Ali[asws] Bin Al-Husayn[asws] said that the Messenger of Allah[saww] said: 'There is non male or female slave (believer) who avoids our[asws] Mastership, and opposes our[asws] ways, **and names others with our[asws] names** and the names of the best of our[asws] Family[asws] whom[asws] Allah[azwj] has Given the authority to establish His[azwj] Religion in His[azwj] world, and **entitles them with our[asws] titles**, and he believes in entitling them, and is not in *Taqqiya* due to fear and not in any plan for the interests of religion, but Allah[azwj] will Resurrect him on the Day of Judgment as if he had taken a Guardian apart from Allah[azwj], and Make him to be together with the Satans who used to lead him astray'.

فقال ـ له ـ: يا عبدي أربا معي، هؤلاء كنت تعبد؟ واياهم كنت تطلب؟ فمنهم فاطلب ثواب ماكنت تعمل، لك معهم عقاب اجرائك. ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد وعلي وآلهما (عليهم السلام) ممن كان في تقية لا يظهر ما يعتقده، وممن لم يكن عليه تقية، وكان يظهر ما يعتقده.

Allah[azwj] will Say to him : 'O My[azwj] servant, is there any Lord[azwj] with Me[azwj], those that you used to worship? And used to seek from them? So, seek Rewards for the deeds that you performed. Your recompense is with them'. Then Allah[azwj] will Order to bring the Shiites in the Mastership of Muhammad[saww] and Ali[asws] and their Progeny[asws] who did not manifest their beliefs due to *Taqqiya*, and when there was no *Taqqiya* on them, they used to manifest their beliefs.

فيقول الله تعالى: انظروا حسنات شيعة محمد وعلي فضاعفوها. قال: فيضاعفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى: انظروا ذنوب شيعة محمد وعلي. فينظرون: فمنعم من قلت ذنوبه فكانت مغمورة في طاعاته، فهؤلاء السعداء مع الاولياء والاصفياء. ومنهم من كثرت ذنوبه وعظمت، فيقول الله تعالى: قدموا الذين كانوا لا تقية عليهم من أولياء محمد وعلي، فيقدمون.

Allah[azwj] will Say: 'Look at the good deeds of the Shiites of Muhammad[saww] and Ali[asws] and increase them'. The Imam[asws] said: 'They will increase their good deeds manifold'. Then Allah[azwj] will Say: 'Look at the sins of the Shiites of Muhammad[saww] and Ali[asws]'. They will look and see that from them will be those with less sins and will be overwhelmed by the deeds of obedience, they will be happy with the Guardians and the Trustees. And from them will be those with a lot of sins including the grave ones. Allah[azwj] will Say: 'Bring those ones on whom there was no *Taqqiya*, from the ones in the Mastership of Muhammad[saww] and Ali[asws]'. They will be brought.

فيقول الله تعالى: انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الانداد من دون محمد وعلي ومن دون خلفائهم، فاجعلوها لهؤلاء المؤمنين، لما كان من اغتيابهم لهم بوقيعتهم فيهم، وقصدهم إلى أذاهم فيفعلون ذلك، فتصير حسنات النواصب لشيعتنا الذين لم يكن عليهم تقية.

Allah[azwj] will Say: 'Look at the good deeds of My[azwj] servants, those *Nasibis* who took to others apart from Muhammad[saww] and Ali[asws], and apart from their[asws] Caliphs. Make these to be for the believers, because when they used to fall into their hands, they used to plot to hurt them and they continued on that'. They (the angels) will transfer the good deeds of the Nasibis to our[asws] Shiites on whom there was no (condition of) *Taqqiya*.

ثم يقول: انظروا إلى سيئات شيعة محمد وعلي، فان بقيت لهم على هؤلاء النصاب بوقيعتهم فيهم زيادات، فاحملوا على اولئك النصاب بقدرها من الذنوب التي لهؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عزوجل: ائتوا بالشيعة المتقين لخوف الاعداء، فافعلوا في حسناتهم وسيئاتهم، وحسنات هؤلاء النصاب وسيئاتهم ما فعلتم بالاولين.

Then He[azwj] will Say: 'Look at the sins of the Shiites of Muhammad[saww] and Ali[asws]. If there remains anything from them on these *Nasibis*, place these on them and increase them. Burden those *Nasibis* in accordance to the sins they committed against these Shiites'. They will do that. Then Allah[azwj] the Almighty will Say: 'Bring those Shiites who used to fear their enemies, and do the same with their good deeds and bad deeds, and the good deeds and bad deeds of the *Nasibis*, what you did with the first group'.

فيقول النواصب: يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، وبأقاويلنا قائلين، ولمذاهبنا معتقدين! فيقال: كلا والله يا أيها النصاب ماكانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، وان كانوا بأقوالكم قائلين، وبأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتددنا لهم بأقاويلهم وأفاعيلهم اعتدادنا بأقاويل المطيعين وأفاعيل المحسنين، اذ كانوا بأمرنا عاملين:

The *Nasibis* will say: 'O our Lord azwj! These ones used to be with us in what we used to witness in our presence, and ratified what we used to say, and believed what we used to believe!' It will be said to them: 'No, by Allah azwj! O you Nasibis! They were not believers in your religion, but their hearts were to Allah azwj, opposed to you. And although they used to say what you said, and used to do what you did but only due to *'Taqqiya'* (dissimulation). They are being counted, by their words and their deeds, with the obedient deeds and good words, for they performed in accordance with what they had been Ordered to'.

قال رسول الله (صلى الله عليه وآله): فعند ذلك تعظم حسرات النصاب اذا رأوا حسناتهم في موازين شيعتنا أهل البيت، ورأوا سيئات شيعتنا على ظهور معاشر النصاب، وذلك قوله عزوجل (كذلك يريهم الله أعمالهم حسرات عليهم).

The Messenger of Allah saww said: 'There will be intense regret for the *Nasibis* when they see their good deeds on the scale of our asws Shiites of the People of the Household asws, and when they see the sins of our asws Shiites loaded onto them. And that is the Words of the Almighty "*Thus will Allah show them their deeds to be intense regret to them*"

قوله عزوجل: " يا أيها الناس كلوا مما في الارض حلالا طيبا ولا تتبعوا خطوات الشيطان انه لكم عدو مبين * انما يأمركم بالسوء والفحشاء وان تقولوا على الله ما لا تعلمون: "

The Words of the Almighty *"O men! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know"* – VERSES 168 & 169

342 ـ قال الامام (عليه السلام) قال الله عزوجل: (يا أيها الناس كلوا مما في الارض) من أنواع ثمارها وأطعمتها (حلالا طيبا) لكم اذا أطعتم ربكم في تعظيم من عظمه، والاستخفاف بمن أهانه وصغره (ولا تتبعوا خطوات الشيطان) ما يخطو بكم اليه، ويغركم به من مخالفة من جعله الله رسولا أفضل المرسلين، وأمره بنصب من جعله الله أفضل الوصيين، وسائر من جعل خلفاءه وأولياءه. (انه لكم عدو مبين) يبين لكم العداوة، ويأمركم إلى مخالفة أفضل النبيين ومعاندة أشرف الوصيين.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Said: "*O men! eat the lawful and good things out of what is in the earth*" from its fruits and its foods "*the lawful and good*" if you obey your Lord[azwj] in considering him to be great whom He[azwj] has Made to be great, and to consider him to be little whom He[azwj] has Made to be insignificant "*and do not follow the footsteps of the Shaitan*" which he has laid out to you, and deceives you to oppose the one whom Allah[azwj] has Sent as a Messenger[saww] being the highest of the Messengers[asws], and Ordered him[saww] to appoint the one[asws] whom Allah[azwj] has Made to be the highest of the Trustees[asws], and the rest of His[azwj] Caliphs[asws] and His[azwj] Guardians[asws] who have been Sent. "*surely he is your open enemy*" his enmity is clear to you, and he[la] orders you to oppose the highest of the Prophets[saww] and be inimical to the most honourable of Trustees[asws].

(انما يأمركم) الشيطان (بالسوء) بسوء المذهب والاعتقاد في خير خلق الله ـ محمد رسول الله ـ وجحود ولاية أفضل أولياء الله بعد محمد رسول الله (صلى الله عليه وآله) (وأن تقولوا على الله مالا تعلمون) بامامة من لم يجعل الله له في الامامة حظا، ومن جعله من أراذل أعدائه وأعظمهم كفرا ـ به ـ.

"*He only enjoins you*" The Satan "*evil and indecency*" evil religious beliefs against the best of the creation of Allah[azwj] – Muhammad[saww] the Messenger of Allah[azwj] – and fight against the Mastership of the best of the Guardians[asws] of Allah[azwj] after Muhammad[saww] the Messenger of Allah[saww] "*and that you may speak against Allah what you do not know*" in the imamate of the one whom Allah[azwj] did not Send the Imamate, and the one whom He[azwj] has Made to be an enemy, and magnify him, and disbelieve by it (what has been sent).

343 ـ قال على بن الحسين (عليهما السلام): قال رسول الله (صلى الله عليه وآله): فضلت على الخلق أجمعين، وشرفت على جميع النبيين، واختصصت بالقرآن العظيم، واكرمت بعلي سيد الوصيين، وعظمت بشيعته خير شيعة النبيين والوصيين.

Imam Ali Bin Al-Husayn[asws] said: 'The Messenger of Allah[saww] said: 'I[saww] have been preferred over all the people, and been honoured over all the Prophets[asws], and have been made to be special by the Great Quran, and have been made to be prestigious by Ali[asws] the Chief of the Trustees[asws], have been magnified by his[asws] Shiites being better than the Shiites of the other Prophets[asws] and other Trustees[asws]'.

وقيل لي: يا محمد قايل نعمائي عليك بالشكر الممتري للمزيد. فقلت: يا ربي وما أفضل ما اشكرك به؟ فقال لي: يا محمد أفضل ذلك بثك فضل أخيك علي، وبعثك سائر عبادي على تعظيمه وتعظيم شيعته، وأمرك اياهم أن لا يتوادوا الا في، ولا يتباغضوا الا في، ولا يوالوا ولا يعادوا الا في، وأن ينصبوا الحرب لابليس وعتاة مردته الداعين إلى مخالفتي وأن يجعلوا جنتهم

منهم العداوة لاعداء محمد وعلي، وأن يجعلوا أفضل سلاحهم على ابليس وجنوده تفضيل محمد على جميع النبيين، وتفضيل علي على سائر امته أجمعين، واعتقادهم بأنه الصادق لا يكذب، والحكيم لا يجهل، والمصيب لا يغفل، والذي بمحبته تثقل موازين المؤمنين، وبمخالفته تخف موازين الناصبين، فاذا هم فعلوا ذلك كان ابليس وجنوده المردة أخسا المهزومين وأضعف الضعيفين.

And He^azwj Said to me^saww: 'O Muhammad^saww! Be thankful for My^azwj Bounties to you^saww, a lot'. I^saww said: 'O my^saww Lord^azwj! What is the best one that I^saww should be thankful for to You^azwj?' Allah^azwj Said to me^saww: 'O Muhammad^saww! The best of that which I^azwj Gave to you^saww is the Magnificence of your^saww brother Ali^asws, and you^saww should tell the rest of My^azwj servants to revere him^asws and revere his^asws Shiites.

And, I^azwj Order you^saww to tell them not to be inimical except for My^azwj sake, and not to have hatred except for My^azwj sake, and not to have friendship except for My^azwj sake. And, they should declare war on Iblees^la and the stubborn ones who call to My^azwj opposition, and make to be enemies those that are the enemies of Muhammad^saww and Ali^asws, And, they should make their best weapon against Iblees^la and his^la army, by giving superiority to Muhammad^saww over all of the Prophets^asws, and by giving superiority of Ali^asws over the rest of the communities altogether, and have the belief that they^asws are truthful, and never lie, and are wise and are never ignorant, and are aware and are never unaware.

And by loving them^asws, the scales of the believers will be heavier, and by harbouring hatred for them^asws, the scales of the *Nasibis* will be lighter. When they (believers) do that, it will be a great defeat for Iblees^la and his^la army of stubborn ones who will be chained and become the weakest of the weak.

قوله عزوجل: " واذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما الفينا عليه آباءنا أو لو كان آباؤهم لا يعقلون شيئا ولا يهتدون: "

The Words of the Almighty "*And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way*" – VERSE 170

344 ـ قال الامام (عليه السلام): وصف الله هؤلاء المتبعين لخطوات الشيطان فقال (واذا قيل لهم) تعالوا إلى ما أنزل الله في كتابه من وصف محمد (صلى الله عليه وآله)، وحلية علي (عليه السلام)، ووصف فضائله، وذكر مناقبه والى الرسول، وتعالوا إلى الرسول لتقبلوا منه ما يأمركم به قالوا: " حسبنا ما وجدنا عليه آباءنا من الدين والمذهب " فاقتدوا بآبائهم في مخالفة رسول الله (صلى الله عليه وآله) ومنابذة علي ولي الله، قال الله عزوجل: (أو لو كان آباؤهم لا يعقلون) ـ لا يعلمون ـ (شيئا ولا يهتدون) إلى شئ من الصواب.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Described the characteristics of the followers of the footsteps of the Satan. He[azwj] Said: "*And when it is said to them*" come to what Allah[azwj] has Sent down in His[azwj] Book from the characteristics of Muhammad[saww], and the features of Ali[asws], and the characteristics of his[asws] virtues, and the mention of his[asws] qualities, and to the Messenger[saww]. And, come to the Messenger[saww] to the acceptance from him[saww] what he[saww] orders you to. They said: 'Sufficient for us is what we found with us from the religion of our fathers'. They follow their fathers in opposition to the Messenger of Allah[saww] and the enmity to Ali[asws] the Guardian from Allah[azwj]. Allah[azwj] the Almighty Said: "*What! and though their fathers had no sense at all*" did not know "*nor did they follow the right way*" to anything from the right.

345 ـ قال على بن الحسين (عليهما السلام): قال رسول الله (صلى الله عليه وآله): يا عباد الله اتبعوا أخي ووصيي علي بن أبي طالب (عليه السلام) بأمر الله، ولا تكونوا كالذين اتخذوا أربابا من دون الله تقليدا لجهال آبائهم الكافرين بالله، فان المقلد دينه ممن لا يعلم دين الله، يبوء بغضب من الله، ويكون من اسراء ابليس لعنه الله، واعلموا أن الله عزوجل جعل أخي عليا أفضل زينة عترتي، فقال ـ الله ـ: من والاه وصافاه ووالى أولياءه وعادى أعداءه جعلته ـ من ـ أفضل زينة جناني، ومن أشرف أوليائي وخلصائي، ومن أدمن محبتنا أهل البيت فتح الله عزوجل له من الجنة ثمانية أبوابها، وأباحه جميعها، يدخل مما شاء منها، وكل أبواب الجنان تناديه: يا ولي الله ألم تدخلني؟ ألم تخصني من بيننا؟.

Imam Ali Bin Al-Husayn[asws] said that the Messenger of Allah[saww] said: 'O servants of Allah[azwj]! Follow my[saww] brother and my[saww] Trustee Ali Bin Abu Talib[asws] by the order of Allah[azwj]. And do not be like those who take lords apart from Allah[azwj] in their emulation (Taqleed) of their ignorant fathers who have disbelieved in Allah[azwj], for their emulators (Muqallideen) are from those that do not know the religion of Allah[azwj] and get engulfed by the Wrath from Allah[azwj] and become captives of Iblees[la].

And know, that Allah[azwj] the Almighty has Made my[saww] brother Ali[asws] to be the best adornment of my[saww] Family[asws]. Allah[azwj] Says: 'Whoever befriends him[asws] and his[asws] friends, to be his[asws] friends, and be an enemy to his[asws] enemies, will be made to be an adornment in My[azwj] Paradise, and from the prestigious ones of My[azwj] Friends and Special ones. And, one who loves us[asws] the People of the Household[asws], Allah[azwj] the Almighty will Open for him all doors of Paradise, to enter in it from which ever one of them, and all the doors will call out to him: 'O Friend of Allah[azwj], will you not enter by me?' Will you not make me special from between us?'

قوله عزوجل: " ومثل الذين كفروا كمثل الذى ينعق بما لا يسمع الا دعاء ونداء صم بكم عمى فهم لا يعقلون "

The Words of the Almighty "*And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand*" – VERSE 171

346 ـ قال الامام (عليه السلام): قال الله عزوجل (ومثل الذين كفروا) في عبادتهم للاصنام، واتخاذهم للانداد من دون محمد وعلي ـ صلوات الله عليهما ـ (كمثل الذي ينعق بما لا يسمع) ـ يصوت بما لا يسمع ـ (الا دعاء ونداء) لا يفهم مايراد منه فيغيث المستغيث، ويعين من استعانه (صم بكم عمي) عن الهدى في اتباعهم الانداد من دون الله، والاضداد لاولياء الله الذين سموهم بأسماء خيار خلائف الله، ولقبوهم بألقاب أفاضل الائمة الذين نصبهم الله لاقامة دين الله (فهم لا يعقلون) أمر الله عزوجل. قال علي بن الحسين (عليهما السلام): هذا في عباد الاصنام، وفي النصاب لاهل بيت محمد (صلى الله عليه وآله) نبي الله، هم أتباع ابليس وعتاة مردته، سوف يصيرون إلى الهاوية.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Says: "*And the parable of those who disbelieve*" in their worshipping to the idols and their taking others as equal from other than Muhammad[saww] and Ali[asws] "*is as the parable of one who calls out to that which hears no more*" does not hear the voice "*than a call and a cry*" does not understand what is wanted from him, when the helpers come over for his help "*deaf, dumb (and) blind*" from the guidance due to their worshipping of the others apart from Allah[azwj]. In addition, they name them with the names of the best Caliphs[asws] of Allah[azwj] and **entitle them with the titles of the preferable Imams**[asws] whom Allah[azwj] has Appointed for the establishment of the Religion of Allah[azwj] "*so they do not understand*" the Order of Allah[azwj] the Almighty.

Imam Ali Bin Al-Husayn[asws] said: 'This Verse is regarding the idol worshippers, and the *Nasibis* who hate the People of the Household[asws] of Muhammad[saww] the Prophet[saww] of Allah[azwj]. They are the followers of Iblees[la] and obedient to his[la] stubborn ones. Soon they will be taken to the Abyss'.

347 ـ ثم قال رسول الله (صلى الله عليه وآله): تعوذوا بالله من الشيطان الرجيم، فان من تعوذ بالله منه أعاذه الله ـ وتعوذوا ـ من همزاته ونفخاته ونفثاته. أتدرون ماهي؟ أما همزاته: فما يلقيه في قلوبكم من بغضنا أهل البيت. قالوا: يا رسول الله وكيف نبغضكم بعد ما عرفنا محلكم من الله ومنزلتكم؟ قال (صلى الله عليه وآله): بأن تبغضوا أولياءنا وتحبوا أعداءنا، فاستعيذوا بالله من محبة أعدائنا وعداوة أوليائنا، فتعاذوا من بغضنا وعداوتنا، فان من أحب أعداءنا فقد عادانا ونحن منه براء، والله عزوجل منه برئ.

Then the Messenger of Allah[saww] said: 'Seek refuge with Allah[azwj] from the Outcast Satan, for the one who seeks refuge with Allah[azwj], Allah[azwj] Grants him refuge. And seek refuge from his[la] slandering, blowing and whispering. Do

you know what this is? As for his[la] slandering, it is when you harbour in your hearts the hatred for us[asws] the People of the Household[asws]'.

They said: 'How can we harbour hatred for you[saww] after having realised your[asws] places with Allah[azwj] and your[asws] stations?' He[saww] said: 'If you hate our[asws] friends and love our[asws] enemies. Seek refuge with Allah[azwj] from the love of our[asws] enemies and the enmity to our[asws] friends. Seek refuge from hating us[asws] and being our[asws] enemies, for the one who loves our[asws] enemies is our[asws] enemy and we[asws] are away from him, and Allah[azwj] the Almighty is Away from him'.

قوله عزوجل: " يا ايها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله ان كنتم اياه تعبدون * انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله فمن اضطر غير باغ ولا عاد فلا اثم عليه ان الله غفور رحيم "

The Words of the Almighty *"O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful"* – VERSES 172 TO 173

348 ـ قال الامام (عليه السلام): قال الله عزوجل: (يا أيها الذين آمنوا) بتوحيد الله، ونبوة محمد (صلى الله عليه وآله) رسول الله، وبامامة علي ولي الله: (كلوا من طيبات ما رزقناكم واشكروا لله) على مارزقكم منها بالمقام على ولاية محمد وعلي ليقيكم الله تعالى بذلك شرور الشياطين المتمردة على ربها عزوجل، فانكم كلما جددتم على أنفسكم ولاية محمد وعلي (عليهما السلام) تجدد على مردة الشياطين لعائن الله، وأعاذكم الله من نفخاتهم ونفثاتهم.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Said: *"O you who believe"* in the Unity of Allah[azwj], and the Prophet-hood of Muhammad[saww] the Messenger of Allah[azwj], and in the Imamate of Ali[asws] the Guardian from Allah[azwj] *"eat of the good things that We have provided you with, and give thanks to Allah"* on the sustenance that Allah[azwj] has Given to you as well as for being rewarded with the Mastership of Muhammad[saww] and Ali[asws].

Allah[azwj] has Established you by that to keep you safe from the mischief of the Satans stubborn, and when you renew the Mastership of Muhammad[saww] and Ali[asws] on yourselves, the Curses of Allah[azwj] get renewed on the stubborn Satans, and Allah[azwj] Gives you Refuge from their blowing and whisperings.

فلما قاله رسول الله (صلى الله عليه وآله) قيل: يا رسول الله وما نفخاتهم؟ قال: هي ما يتفخون به عند الغضب في الانسان الذي يحملونه على هلاكه في دينه ودنياه، وقد ينفخون في غير حال الغضب بما يهلكون به. أتدرون ما أشد ما ينفخون به؟ هو ما ينفخون بأن يوهموه أن أحدا من هذه الامة فاضل علينا، أو عدل لنا أهل البيت، كلا ـ والله ـ بل جعل الله تعالى محمدا (صلى الله عليه وآله) ثم آل محمد فوق جميع هذه الامة، كما جعل الله تعالى السماء فوق الارض وكما زاد نور الشمس والقمر على السهى.

When the Messenger of Allah[saww] said this, they said: 'O Messenger of Allah[saww]! What are their blowings?' He[saww] said: 'This is what he[la] blows in the human when he is angry, which leads him to destruction in his religion and in his world, and blows into him in conditions other than anger and gets him to be destroyed. Do you know the most severe form of all the blowings? This is when he[la] blows into a person that a man from this community is higher than us[asws], or equal to us[asws] -the People of the Household[asws]. No, by Allah[azwj]! but, Allah[azwj] has Made Muhammad[saww], then the Progeny[asws] of Muhammad[saww] to be higher than the whole of this community, just like Allah[azwj] Made the sky to be above the earth, and like the intensity of the light of the sun and the moon over the light of the distant stars'.

قال رسول الله (صلى الله عليه وآله): وأما نفثاته: فأن يرى أحدكم أن شيئا بعد القرآن أشفى له من ذكرنا أهل البيت ومن الصلاة علينا، فان الله عزوجل جعل ذكرنا أهل البيت شفاء للصدور، وجعل الصلوات علينا ماحية للاوزار والذنوب، ومطهرة من العيوب ومضاعفة للحسنات.

The Messenger of Allah[saww] said: **'And as for the whisperings, it is when you think that after the Quran, there is anything else which will be a healing for him other than <u>the remembrance of the People of the Household[asws] and from sending salutations upon us[asws]</u>**. This is because Allah[azwj] the Almighty has Made our[asws] remembrance as a healing for the hearts, and Made the salutations upon us[asws] to be an erasing for the burden of sins, and a cleansing of faults and increasing of the good deeds'.

349 ـ قال الامام (عليه السلام): قال الله عزوجل: (إن كنتم إياه تعبدون) ـ أي إن كنتم إياه تعبدون ـ فاشكروا نعمة الله بطاعة من أمركم بطاعته من محمد وعلي وخلفائهم الطيبين.

Imam Hassan Al-Askari[asws] said that Allah[azwj] the Almighty Said: "*if Him it is that you serve*" meaning, if it is Him[azwj] that you worship then be thankful for the bounties of Allah[azwj] by being obedient to His[azwj] Orders, communicated to you from Muhammad[saww] and Ali[asws] and their[asws] goodly Caliphs[asws].

ثم قال عزوجل: (إنما حرم عليكم الميتة) التي ماتت حتف أنفها بلا ذباحة من حيث أذن الله فيها (والدم ولحم الخنزير) أن تأكلوه (وما أهل به لغير الله) ما ذكر إسم غير الله عليه من الذبائح، وهي التي يتقرب بها الكفار بأسامي أندادهم التي اتخذوها من دون الله.

Then the Almighty[azwj] Said: "*He has only forbidden you what dies of itself*" died open-mouthed without having been slaughtered, from whatever the Permission of Allah[azwj] was in that "*and blood, and flesh of swine*" for you to eat it "*and that over which any other (name) than (that of) Allah has been invoked*" a name other than that of Allah[azwj] mentioned over it from the slaughter, for then you will be near to the infidels by the names of their idols which they have taken (as their lord) apart from Allah[azwj].

ثم قال عزوجل: (فمن اضطر) إلى شئ من هذه المحرمات (غير باغ) وهو غير باغ - عند الضرورة - على إمام هدى (ولا عاد) ولا معتد قوال بالباطل في نبوة من ليس بنبي، أو إمامة من ليس بامام (فلا إثم عليه) في تناول هذه الاشياء (إن الله غفور رحيم) ستار لعيوبكم أيها المؤمنون، رحيم بكم حين أباح لكم في الضرورة ما حرمه في الرخاء.

The Allah[azwj] the Almighty Said: "*but whoever is driven to necessity*" to anything from those Forbidden things "*not desiring*" and he is not desirous - in his necessities – on the Imam[asws] of Guidance "*nor exceeding the limit*" nor aggressively say falsehood in the prophet-hood of one who is not a Prophet[asws], or imamate of one who is not an Imam[asws] "*no sin shall be upon him*" in the eating of these things "*surely Allah is Forgiving, Merciful*" by Veiling your faults, O you believers, His[azwj] Mercy is extended to you when it becomes necessary for you, what He[azwj] had Prohibited to you in your ease'.

350 - قال علي بن الحسين (عليهما السلام): قال رسول الله (صلى الله عليه وآله): يا عباد الله اتقوا المحرمات كلها واعلموا أن غيبتكم لاخيكم المؤمن من شيعة آل محمد أعظم في التحريم من الميتة، قال الله جل وعلا: " ولا يغتب بعضكم بعضا أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه " وإن الدم أخف عليكم - في تحريم أكله - من أن يشي أحدكم بأخيه المؤمن من شيعة محمد (صلى الله عليه وآله) إلى سلطان جائر، فانه حينئذ قد أهلك نفسه وأخاه المؤمن والسلطان الذي وشى به إليه.

Imam Ali Bin Al-Husayn[asws] said that the Messenger of Allah[saww] said: 'O servants of Allah[saww]! Be afraid of all the Prohibitions and know that your backbiting of your believing brother from the Shiites of the Progeny[asws] of Muhammad[saww] is greater than the Prohibition of eating the dead meat. Allah[azwj] Says: "*nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it*" *– 49:12* And the blood is less important to you – in the prohibition of its consumption – than informing anything about your believing brother from the Shiites of Muhammad[saww] to a king, for he would have destroyed himself, and his believing brother and the king that he informed to.

وإن لحم الخنزير أخف تحريما من تعظيمكم من صغره الله، وتسميتكم بأسمائنا أهل البيت، وتلقبكم بألقابنا من سماه الله بأسماء الفاسقين، ولقبه بألقاب الفاجرين

And the Prohibition of the consumption of the flesh of the swine is much less than to magnify one who has been Belittled by Allah azwj. And to award names to those who have been identified by Allah azwj as mischief makers, with our asws names of the People of the Household asws and to **entitle them with our asws titles** those who have been titled as wrong-doers.

وإن ما اهل به لغير الله أخف تحريما عليكم من أن تعقدوا نكاحا أو صلاة جماعة بأسماء أعدائنا الغاصبين لحقوقنا إذا لم يكن عليكم منهم تقية،

And as for the prohibition of consuming that, on which a name other than that of Allah azwj has been recited, is far less to you than if you recite the name of our asws enemies who have usurped our asws rights, in the sermons of marriage and Prayers, if there is no *Taqqiya* on you.

قال الله عزوجل: (فمن اضطر) إلى شئ من هذه المحرمات (غير باغ ولا عاد فلا إثم عليه) من اضطره اللهو إلى تناول شئ من هذه المحرمات وهو معتقد لطاعة الله تعالى إذا زالت التقية فلا إثم عليه.

Allah azwj the Almighty Says: "*but whoever is driven to necessity*" to anything from these Prohibitions "*not desiring, nor exceeding the limit, no sin shall be upon him*" from necessity, he eats something from these Prohibitions, and he is a believer in the obedience of Allah azwj, and if done out of compulsion (Taqqiya), there is no sin on him.

وكذلك من اضطر إلى الوقيعة في بعض المؤمنين، ليدفع عنه أو عن نفسه بذلك الهلاك من الكافرين الناصبين، ومن وشى به أخوه المؤمن أو وشى بجماعة من المسلمين ليهلكهم، فانتصر لنفسه ووشى به وحده بما يعرفه من عيوبه التي لا يكذب فيها، ومن عظم مهانا في حكم الله، أو أوهم الازراء على عظيم في دين الله للتقية عليه وعلى نفسه، ومن سماه بالاسماء الشريفة خوفا على نفسه، ومن تقبل أحكامهم تقية، فلا إثم عليه في ذلك، لان الله تعالى وسع لهم في التقية.

And similarly, one is under compulsion to speak ill against a believer, in order to defend him and himself from destruction from the infidels and the *Nasibis*, and one who informs about his believing brother or a group of the Muslims who want to kill them, and informs about a fault which he knows is not false, and magnifies one who has been Belittled by the Order of Allah azwj or has been Made to be great in the religion of Allah azwj, and is in *Taqqiya* (dissimulation), and one names with honourable names when in fear for

himself, and one who accepts their orders in *Taqqiya*, there is no sin on him in that, because Allah[azwj] and Widened for him the scope of *Taqqiya*.

351 ـ نظر الباقر (عليه السلام) إلى بعض شيعته وقد دخل خلف بعض المخالفين إلى الصلاة وأحسن الشيعي بأن الباقر (عليه السلام) قد عرف ذلك منه، فقصده وقال: أعتذر إليك يابن رسول الله من صلاتي خلف فلان، فاني أتقيه، ولو لا ذلك لصليت وحدي.

Imam Al-Baqir[asws]saw one of his[asws]Shiites Praying behind an adversary and he realised that Imam Al-Baqir[asws] had seen him. He went to him[asws] and said: 'I present my excuse to you, O son of the Messenger of Allah[saww] for having Prayed behind that particular man, for I was in *Taqqiya*, otherwise I would have Prayed alone'.

قال له الباقر (عليه السلام): يا أخي إنما كنت تحتاج أن تعتذر لو تركت، يا عبدالله المؤمن مازالت ملائكة السماوات السبع والارضين السبع تصلي عليك، وتلعن إمامك ذاك وإن الله تعالى أمر أن تحسب لك صلاتك خلفه للتقية بسبعمائة صلاة لو صليتها وحدك فعليك بالتقية، واعلم أن الله تعالى يمقت تاركها كما يمقت المتقي منه، فلا ترض لنفسك أن تكون منزلتك عند الله كمنزلة أعدائه.

Imam Al-Baqir[asws] said to him : 'O my[asws] brother! Had you avoided it, then you would be in need of presenting an excuse. O believing servant of Allah[azwj]! The Angels of the seven heavens and the seven earths send salutations on you, and curse that imam of yours. And Allah[azwj] has Ordered that for your Praying behind him in *Taqqiya*, the equivalent of seven hundred Prayers be written down for you which you would have Prayed alone. There is *Taqqiya* upon you. And know, that Allah[azwj] Abhors the one who avoids it (*Taqqiya)* just like He[azwj] Abhors the one who rejects it. Do not be pleased for yourself that your status with Allah[azwj] should be the same as for His[azwj] enemies' (by avoiding *Taqqiya)*.

ـ في عقاب من كتم شيئا من فضائلهم (عليهم السلام): ـ

IN THE PUNISHMENT FOR HIDING SOMETHING FROM THEIR^asws VIRTUES

قولـه عزوجـل: " ان الـذين يكتمـون مـا أنـزل الله مـن الكتـاب ويـشترون بـه ثمنـا قليلا اولئك مـا يأكلون في بطونهم الا النار ولا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب اليم * اولئك الذين اشتروا الضلالة بالهدى والعذاب بـالمغفرة فمـا أصبرهم علـى النـار * ذلك بـأن الله نـزل الكتـاب بالحق وان الذين اختلفوا في الكتاب لفى شقاق بعيد "

The Words of the Almighty "*Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire. This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.*" – *VERSES 174 TO 176*

352 ـ قال الامام (عليه السلام): قال الله عزوجل في صفة الكاتمين لفضلنا أهل البيت: (إن الذين يكتمون ما أنزل الله من الكتاب) المشتمل على ذكر فضل محمد (صلى الله عليه وآله) على جميع النبيين، وفضل علي (عليه السلام) على جميع الوصيين (ويشترون بـه ـ بالكتمان ـ ثمنا قليلا) يكتمونه ليأخذوا عليه عرضا من الدنيا يسيرا، وينالوا بـه في الدنيا عند جهال عباد الله رياسة.

Imam Hassan Al-Askari^asws said: 'Allah^azwj Said in Describing the characteristics of those that conceal our^asws virtues of the People of the Household^asws: "*Surely those who conceal any part of the Book that Allah has revealed*" containing the mention of the superiority of Muhammad^saww on all the Prophets^asws, and the superiority of Ali^asws on all the Trustees "*and take for it*" for their concealment "*a small price*" They conceal them in order to take some land of this world and intend by it to govern the ignorant servants of Allah^azwj.

قال الله تعالى: " اولئك ما يأكلون في بطونهم ـ يوم القيامة ـ الا النار " بدلا من ـ إصابتهم ـ اليسير من الدنيا لكتمانهم الحق. (ولا يكلمهم الله يوم القيامة) بكلام خير بل يكلمهم بأن يلعنهم

ويخزيهم ويقول: بئس العباد أنتم، غيرتم ترتيبي، وأخرتم من قدمته، وقدمتم من أخرته وواليتم من عاديته، وعاديتم من واليته.

Allah[azwj] Says: "*they eat nothing into their bellies*" On the Day of Judgment "*but fire*" instead of the little they took from the world for the concealment of the truth. "*and Allah will not speak to them on the day of resurrection*" with good talk, but will Speak to them by Cursing and humiliating them, and Say: 'You are an evil servant, who overturned My[azwj] sequence, and delayed the one whom[asws] I[azwj] Placed to be first, and placed first the one whom[la] I[azwj] Placed at the bottom (Rejected), and befriended My[azwj] enemies and were inimical to My[azwj] Friends.

(ولا يزكيهم) من ذنوبهم، لان الذنوب إنما تذوب وتضمحل إذا قرن بها موالاة محمد وعلي وآلهما الطيبين (عليهم السلام) فأما ما يقرن بها الزوال عن موالاة محمد وآله، فتلك ذنوب تتضاعف، وأجرام تتزايد، وعقوباتها تتعاظم. (ولهم عذاب أليم) موجع في النار.

"*nor will He purify them*" from their sins, because **sins melt and vanish when there is the Mastership of Muhammad[saww] and Ali[asws] and their goodly Progeny[asws] and if the Mastership of Muhammad[saww] and Ali[asws] is not there, the sins get increased, and their crimes are multiplied, and their Punishment is greater**. "*and they shall have a painful chastisement*" painful in the Fire.

(اولئك الذين اشتروا الضلالة بالهدى) أخذوا الضلالة عوضا عن الهدى والردى في دار البوار بدلا من السعادة في دار القرار ومحل الابرار. (والعذاب بالمغفرة) اشتروا العذاب الذي استحقوه بموالاتهم لاعداء الله بدلا من المغفرة التي كانت تكون لهم لو والوا أولياء الله (فما أصبرهم على النار) ما أجرأهم على عمل يوجب عليهم عذاب النار.

"*These are they who buy error for the right direction*" They took darkness instead of guidance and a place in the House of Destruction in exchange of happiness in the House of Bliss and the place of the good people. "*and chastisement for forgiveness*" bought Punishment which they deserved for befriending the enemies of Allah[azwj] in exchange for the Forgiveness they would have received by befriending the Friends of Allah[azwj] "*how bold they are to encounter fire*" what gave them the audacity to perform deeds which obligated upon them the Punishment of the Fire.

(ذلك) يعني ذلك العذاب الذي وجب على هولاء بآثامهم وإجرامهم لمخالفتهم لامامهم، وزوالهم عن موالاة سيد خلق الله بعد محمد نبيه، أخيه وصفيه. (بأن الله نزل الكتاب بالحق) نزل الكتاب الذي توعد فيه من مخالف المحقين وجانب الصادقين، وشرع في طاعة الفاسقين، نزل الكتاب بالحق أن ما يوعدون به يصيبهم ولا يخطئهم. (وإن الذين اختلفوا في الكتاب) فلم يؤمنوا به، قال

بعضهم: إنه سحر. وبعضهم: إنه شعر، وبعضهم: إنه كهانة (لفي شقاق بعيد) مخالفة بعيدة عن الحق، كأن الحق في شق وهم في شق غيره يخالفه.

"*This is*" meaning, that Punishment which was obligated on those due to their sins which emboldened them to oppose their Imam^asws, and their declining the friendship of the Chief of the creation of Allah^azwj after Muhammad^saww His^azwj Prophet^saww, his^saww brother and one with his^azwj qualities. "*because Allah has revealed the Book with the truth*" Sent down the Book which Promised Punishment to the one who opposed the rightful and stayed away from the truthful, and followed the mischief makers.

He^azwj Sent down the Book with the truth, that the Promised Punishment will come and there is no error in that. *"and surely those who go against the Book*" they do not believe in it. Some of them say: 'This is sorcery'. Some of them: 'This is poetry'. Some of them: 'This is foretelling "*are in a great opposition*." opposition, far from the truth. When they doubt the truth, their perception takes them further in the opposite direction.

قال على بن الحسين (عليهما السلام): هذه أحوال من كتم فضائلنا، وجحد حقوقنا وسمى بأسمائنا، ولقب بألقابنا وأعان ظالمنا على غضب حقوقنا، ومالا علينا أعداءنا، والتقية - عليكم - لا تزعجه، والمخافة على نفسه وماله وحاله لا تبعثه

Imam Ali^asws Bin Al-Husayn^asws said: 'This is the situation of the one who conceals our^asws virtues, and fights against our^asws rights, and names himself with our^asws names, and **entitles himself with our^asws titles** and helps those who are unjust to us^asws in usurping our^asws rights, and gives our wealth to our^asws enemies, without being compelled by *Taqqiya*, and the fear for himself, and his wealth, and his status.

فاتقوا الله معاشر شيعتنا، لا تستعملوا الهوينا ولا تقية عليكم، ولا تستعملوا المهاجرة والتقية تمنعكم، وساحدثكم في ذلك بما يردعكم ويعظكم: دخل على أمير المؤمنين (عليه السلام) رجلان من أصحابه، فوطئ أحدهما على حية فلدغته، ووقع على الآخر في طريقه من حائط عقرب فلسعته وسقطا جميعا فكأنهما لما بهما يتضرعان ويبكيان، فقيل لامير المؤمنين (عليه السلام). فقال: دعوهما فانه لم يحن حينهما، ولم تتم محنتهما، فحملا إلى منزليهما، فبقيا عليلين أليمين في عذاب شديد شهرين.

Fear Allah^azwj, group of our^asws Shiites! Do not stay away from us^asws when there is no *Taqqiya* for you, and do not be with us^asws when *Taqqiya* prevents you (from us^asws). I^asws will now relate to you a narration regarding that will give you advice and admonishment.

A couple of men from the companions of the Commander of the Faithful^asws came over. One had stepped on a snake and was bitten by it, and the other was passing by a wall and a scorpion fell on him and bit him. They were both

under life-threatening conditions and were crying. They were brought to the Commander of the Faithful[asws]. He[asws] said: 'Leave them, for their time is not yet (to be cured), and their efforts are not complete (punishment is not over)'. They were carried to their houses where they remained in great difficulties for two months.

ثم إن أمير المؤمنين (عليه السلام) بعث إليهما، فحملا إليه، والناس يقولون: سيموتان على أيدي الحاملين لهما. فقال لهما: كيف حالكما؟ قالا: نحن بألم عظيم، وفي عذاب شديد. قال لهما: استغفرا الله من ـ كل ـ ذنب أداكما إلى هذا، وتعوذا بالله مما يحبط أجركما، ويعظم وزركما. قالا: وكيف ذلك يا أمير المؤمنين؟

Then the Commander of the Faithful[asws] sent for them. People carried them to him[asws], and some of them said: 'They will both die on the hands of those that are carrying them'. (When they arrived alive) He[asws] said to them both: 'How is your condition?' They said: 'We are in great pain and harsh punishment'.

He[asws] said to them: 'Ask forgiveness from Allah[azwj] from all the sins that have resulted in this, and seek refuge in Allah[azwj] from what has resulted in your rewards being confiscated and afflictions being increased'. They said: 'And how is that, O Commander of the Faithful[asws]?'

فقال ـ علي ـ (عليه السلام): ما اصيب واحد منكما إلا بذنبه: أما أنت يا فلان ـ وأقبل على أحدهما ـ فتذكر يوم غمز على سلمان الفارسي ـ رحمه الله ـ فلان وطعن عليه لموالاته لنا، فلم يمنعك من الرد والاستخفاف به خوف على نفسك ولا على أهلك ولا على ولدك ومالك، أكثر من أنك استحييته، فلذلك أصابك. فان أردت أن يزيل الله مابك، فاعتقد أن لا ترى مزرئا على ولي لنا تقدر على نصرته بظهر الغيب إلا نصرته، إلا أن تخاف على نفسك أو أهلك أو ولدك أو مالك.

Imam Ali[asws] said: 'What had happened for each one of you was but for your sins. As for you, O so and so – addressing one of them – do you remember the day a person winked on Salman the Persian[ar] and chided him[asws] for being a friend of ours[asws]? You were neither prevented from refuting that due to fear for yourself, and nor for your family, and nor your children, and your wealth. But you remained silent due to embarrassment, and that is why you are in affliction. I[asws] wish Allah[azwj] should pass this away from you. Have the belief that from now on you will not tolerate the belittling of any of our[asws] friends, and if you have the power to help him in his absence, you will do so, unless you have fear for your self or your family or your children or your wealth' (under conditions of *Taqqiya*).

وقال للاخر: فأنت، أفتدري لما أصابك ما أصابك؟ قال: لا. قال أما تذكر حيث أقبل قنبر خادمي وأنت بحضرة فلان العاتي، فقمت إجلالا له لا جلالك لي؟ فقال لك: وتقوم لهذا بحضرتي؟! فقلت له: ومابالي لا أقوم وملائكة الله تضع له أجنحتها في طريقه، فعليها يمشي. فلما قلت هذا له، قام إلى قنبر وضربه، وشتمه، وآذاه، وتهدده وتهددني، وألزمني الاغضاء على قذى، فلهذا سقطت عليك هذه الحية. فان، أردت أن يعافيك الله تعالى من هذا، فاعتقد أن لاتفعل بنا، ولا بأحد من موالينا بحضرة أعدائنا ما يخاف علينا وعليهم منه.

And he[asws] said to the other one: 'You, do you know why you have been afflicted with what you have been afflicted?' He said: 'No'. Do you remember that you met my[asws] servant Qanbar in the presence of a particular person. You stood up in his respect which you did not offer to that fellow – he said to you: 'You are standing for this one in my presence? You said to him: 'Why should I not stand for the one for whom the Angels of Allah[azwj] spread their wings, for him on the road to walk on?' When you said this to him, he stood up and beat Qanbar, and shouted insults, and hurt him, threatening him and me[asws], and this grieved me[asws]. This is why this scorpion settled on you. If you intend, that Allah[azwj] should Grant you health from this, have the belief that you will not act like this with our[asws] friends in the presence of our[asws] enemies, when there is fear for us[asws] or to him from them'.

اما ان رسول الله (صلى الله عليه وآله) كان مع تفضيله لي لم يكن يقوم لي عن مجلسه إذا حضرته كما - كان - يفعله ببعض من لايعشر معشار جزء من مائة ألف جزء من إيجابه لي لانه علم أن ذلك يحمل بعض أعداء الله على ما يغمه، ويغمني، ويغم المؤمنين، وقد كان يقوم لقوم لايخاف على نفسه ولا عليهم مثل ما خاف علي لو فعل ذلك بي.

'When I[asws] used to visit the Messenger of Allah[saww], sitting (with others), despite my[asws] higher status, he[saww] never used to stand up for me[asws], like he[saww] would do that for some others who did not even have a part of a hundred thousandth of the virtues that I[asws] have. This was because, he[saww] knew that some of the enemies of Allah[azwj] would be enraged at him[saww], and enraged at me[asws], and enraged at the believers. But he[saww] used to stand up (in my respect) when there was no fear for himself[saww] or to me[asws]'.

قوله عزوجل: " ليس البران تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الاخر والملائكة والكتاب والنبيين وآتى المال على حبه ذوى القربى واليتامى والمساكين وابن السبيل والسائلين وفى الرقاب وأقام الصلوة وآتى الزكوة والموفون بعهدهم اذا عاهدوا والصابرين في الباساء والضراء وحين الباس اولئك الذين صدقوا واولئك هم المتقون "

The Words of the Almighty *"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars*

***and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)*" – VERSE 177**

353 ـ قال الامام (عليه السلام): قال علي بن الحيسن (عليهما السلام): (ليس البر أن تولوا) الآية قال: إن رسول الله (صلى الله عليه وآله) لما فضل عليا (عليه السلام) وأخبر عن جلالته عند ربه عزوجل، وأبان عن فضائل شيعته وأنصار دعوته، ووبخ اليهود والنصارى على كفرهم، وكتمانهم لذكر محمد وعلي وآلهما (عليهم السلام) في كتبهم بفضائلهم ومحاسنهم، فخرت اليهود والنصارى عليهم.

Imam Hassan Al-Askari asws said that the Imam Ali asws Bin Al-Husayn asws, regarding the above Verse "*It is not righteousness that you turn*" said: 'When the Messenger of Allah saww informed about the superiority of Ali asws and his asws majesty with his asws Lord azwj the Almighty, and the superiority of his asws Shiites and those to his asws call, and rebuked the Jews and the Christians for their infidelity, and their concealing the mention of Muhammad saww and Ali asws and their asws Progeny asws in their Books, and their asws virtues and their goodness, the Jews and Christians expressed their pride towards him saww.

فقالت اليهود ": قد صلينا إلى قبلتنا هذه الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة موسى التي أمرنا بها.

The Jews said: 'We have Prayed a lot towards our direction, and there are some among us who have Prayed all night long, and our direction is Musa as which he as has ordered it to be'.

وقالت النصارى: قد صلينا إلى قبلتنا هذه الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة عيسى التي أمرنا بها.

The Christians said: 'We have Prayed a lot towards our direction, and there are some among us who have Prayed all night long, and our direction is Isa as which he as has ordered it to be'.

وقال كل واحد من الفريقين: أترى ربنا يبطل أعمالنا هذه الكثيرة، وصلواتنا إلى قبلتنا لانا لانتبع محمدا على هواه في نفسه وأخيه؟!

And each of the two groups said: 'Do you see our Lord[azwj] Invalidating these numerous deeds of ours, and our Prayers to our directions simply because we do not follow Muhammad[saww] on his self desires, and his[saww] brother[asws]?'

فأنزل الله تعالى: قل يا محمد (صلى الله عليه وآله) (ليس البر) الطاعة التي تنالون بها الجنان وتستحقون بها الغفران والرضوان. (أن تولوا وجوهكم) بصلاتكم (قبل المشرق) أيها النصارى، (و) قبل (المغرب) أيها اليهود، وأنتم لامر الله مخالفون وعلى ولي الله مغتاظون.

Allah[azwj] Sent down: 'Say, O Muhammad[saww]! "*It is not righteousness*" obedience which will take one to Paradise and make one to be deserving of being Forgiven and to attain Divine Pleasure. "*that you turn your faces towards*" by your Prayers "*the East*" O you Christians "*and*" in the direction of "*the West*" O you Jews, and you are both against the Order of Allah[azwj] and oppose the Guardian of Allah[azwj]'.

(ولكن البر من آمن بالله) بأنه الواحد الاحد، الفرد الصمد، يعظم من يشاء ويكرم من يشاء، ويهين من يشاء ويذله، لا راد لامره، ولا معقب لحكمه وآمن ب (اليوم الآخر) يوم القيامة التي أفضل من يوافيها محمد سيد المرسلين وبعده علي أخوه ووصيه سيد الوصيين، والتي لا يحضرها من شيعة محمد أحد إلا أضاءت فيها أنواره، فسار فيها إلى جنات النعيم، هو وإخوانه وأزواجه وذرياته والمحسنون إليه، والدافعون في الدنيا عنه، ولا يحضرها من أعداء محمد أحد إلا غشيته ظلماتها فيسير فيها إلى العذاب الاليم هو وشركاؤه في عقده ودينه ومذهبه، والمتقربون كانوا في الدنيا إليه لغير تقية لحقتهم - منه -.

"*But righteousness is this that one should believe in Allah*" that He[azwj] is One, the First, the Last, He[azwj] Magnifies Whomsoever He[azwj] so Desires to, and Make to be prestigious whomsoever He[azwj] Desires to, and Belittles whomsoever He[azwj] Desires to and Disgraces him. There is none who can repel His[saww] Order, and none who can overturn His[azwj] Order and be secure.

"*And the last day*" The Day of Judgment in which the highest one will be Muhammad[saww] the Chief of the Messengers[asws] and after him[asws] will be Ali[asws], his[saww] brother and his[saww] Trustee, the Chief of the Trustees. The Day in which not a single Shiite will be present, but rays of light will illuminate from him, immersed in which he will go to the Gardens of Bliss, him, along with his brothers and his wives and his progeny and those that were good to him, defended him in the world. Not a singe of the enemies of Muhammad[saww] will be present there, but covered in darkness, and dragged towards the painful Punishment, him along with those who held the same beliefs and religion, and his near ones who were associated with him during the times when Taqqiya was not applicable (conditions of non-dissimulation).

والتي تنادي الجنان فيها: إلينا، إلينا أولياء محمد وعلي وشيعتهما، وعنا عنا أعداء محمد وعلي وأهل مخالفتهما. وتنادي النيران: عنا عنا أولياء محمد وعلي وشيعتهما، وإلينا إلينا أعداء محمد وعلي وشيتهما.

The Gardens will call out: 'Come here to us, come here to us, O friends of Muhammad saww and Ali asws and their asws Shiites. Stay away from us O enemies of Muhammad saww and Ali asws and those who opposed them asws'. And the Fires will call out: 'Away, away, friends of Muhammad saww and Ali asws and their asws Shiites, and come to us, come to us enemies of Muhammad saww and Ali asws and their asws Shiites'.

يوم تقول الجنان: يا محمد ويا علي إن الله تعالى أمرنا بطاعتكما، وأن تأذنا في الدخول إلينا من تدخلانه، فاملا انا بشيعتكما، مرحبا بهم وأهلا وسهلا. وتقول النيران: يا محمد ويا علي إن الله تعالى أمرنا بطاعتكما، وأن يحرق بنا من تأمراننا بحرقه، فاملا انا بأعدائكما.

The Day in which the Gardens will say: 'O Muhammad saww and O Ali asws! Allah azwj has Ordered us to be in your asws obedience. And if you asws allow us to enter, we will allow anyone you asws wish, so fill us up with your asws Shiites. Welcome to them'. The Fires will say: 'O Muhammad saww and O Ali asws. Allah azwj has Ordered us to be in your asws obedience. And If you asws order us to burn anyone we shall burn him, so fill us up with your asws enemies'.

(والملائكة) ومن آمن بالملائكة بأنهم عباد معصومون، لا يعصون الله عزوجل ما أمرهم، ويفعلون ما يؤمرون، وإن أشرف أعمالهم في مراتبهم التي قد رتبوا فيها من الثرى إلى العرش الصلاة على محمد وآله الطيبين، واستدعاء رحمة الله ورضوانه لشيعتهم المتقين، واللعن للمتابعين لاعدائهم المجاهرين والمنافقين.

"*And the angels*" And believe in the Angels to be infallible servants, who do not disobey Allah azwj the Almighty in what He azwj Orders them to, and they do not do that which He azwj has not Ordered them to. And, the most prestigious deed which they have been Commanded to perform, according to their rank, from the bottom of the earth to the Throne, is to send Salutations on Muhammad saww and his saww goodly Progeny asws, and supplicate for the Mercy of Allah azwj and His azwj Pleasure for their asws pious Shiites, and to curse their asws open enemies, the followers (the enemies) and the hypocrites.

(والكتاب) ويؤمنون بالكتاب الذي أنزل الله، مشتملا على ذكر فضل محمد وعلي (عليهما السلام) سيد (المسلمين والوصيين) والمخصوصين بمالم يخص به أحدا من العالمين، وعلى ذكر فضل من تبعهما وأطاعهما من المؤمنين، وبغض من خالفهما من المعاندين والمنافقين.

"*and the Book*" and believe in the Book that Allah[azwj] has Sent down, containing the mention of the virtues of Muhammad[saww] and Ali[asws], the Chiefs of the Muslims and the Trustees, and the specialties which no one else has been made special with in the universe, and on the mention of the virtues of their[asws] followers and obedient ones from the believers, and mention of the hatred from their[asws] opponents from the enemies and the hypocrites.

(والنبيين) - ومن - آمن بالنبيين أنهم أفضل خلق الله أجمعين، وأنهم كلهم دلوا على فضل محمد سيد المرسلين، وفضل علي سيد الوصيين، وفضل شيعتهما على سائر المؤمنين بالنبيين؟ وبأنهم كانوا بفضل محمد وعلي معترفين ولهما بما خصهما - الله - به مسلمين، وإن الله تعالى أعطى محمدا (صلى الله عليه وآله) من الشرف والفضل مالم تسم إليه نفس أحد من النبيين إلا نهاه الله تعالى عن ذلك وزجره وأمره أن يسلم لمحمد وعلي وآلهما الطيبين فضلهم، وأن الله قد فضل محمدا بفاتحة الكتاب على جميع النبيين، وما أعطاها أحدا قبله إلا ما أعطى سليمان بن داود (عليه السلام) منها " بسم الله الرحمن الرحيم " فرآها أشرف من جميع ممالكه التي أعطيها.

"*And the prophets*" Believe in the Prophets[asws] being the most preferable of the whole of Allah[azwj]'s creation, and all of them[asws] are evidence of the superiority of Muhammad[saww] the Chief of the Messengers[asws], and the superiority of Ali[asws] the Chief of the Trustees[asws], and the superiority of their[asws] Shiites over the rest of the believers of the Prophets[as]. And they all confessed to the superiority of Muhammad[saww] and Ali[asws] and their[asws] specialties and became Muslims by it.

And Allah[azwj] has Given to Muhammad[saww] the prestige and superiority that has not been Given to any one of the Prophets[asws], but Allah[azwj] Prevented them[asws] from that and shunned them[asws] Ordered them[asws] to submit to the superiority of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. Allah[azwj] Preferred Muhammad[saww] by the 'Opening of the Book' (*Al Fatiha*) over all other Prophets[as], and did not Give this to any one before him[saww] except for Suleyman Bin Dawood[as] from it *"In the Name of Allah the Beneficent the Merciful"*, which he[as] regarded it to be the most prestigious of all his kingdom that was Given to him[as].

فقال: يارب ما أشرفها من كلمات إنها لآثر عندي من جميع ممالكي التي وهبتها لي. قال الله تعالى: يا سليمان وكيف لا يكون كذلك وما من عبد ولا أمة سماني بها إلا أوجبت له من الثواب ألف ضعف ما أوجب لمن تصدق بألف ضعف ممالكك. يا سليمان، هذه سبع ما أهبه لمحمد سيد النبيين، تمام فاتحة الكتاب إلى آخرها.

He[as] (Suleyman) said: 'O Lord[azwj]! How prestigious are these Words, that I[as] regard them to be better than all the kingdom that has been endowed to me[as]'. Allah[azwj] Said: 'O Suleyman[as]! And how can that not be so, for if any one were to Name Me[azwj] by these, I[azwj] would Obligate upon him from the Rewards that are a thousand times greater than if one were to give in charity a thousand times your kingdom. O Suleyman[as]! This is one seventh (1/7) of what I[azwj]

have Endowed to Muhammad[saww] Chief of the Messengers[asws], the complete 'Opening of the Book' up to the end'.

فقال: يا رب أتأذن لي أن أسألك تمامها؟ قال الله تعالى: يا سليمان اقنع بما أعطيتك، فلن تبلغ شرف محمد، وإياك أن تقترح علي درجة محمد وفضله وجلاله، فاخرجك عن ملكك كما أخرجت آدم عن تلك الجنان لما اقترح درجة محمد في الشجرة التي أمرته أن لا يقربها، يروم أن يكون له فضلهما، وهي شجرة أصلها محمد، وأكبر أغصانها علي، وسائر أغصانها آل محمد على قدر مراتبهم، وقضبانها شيعته وأمته على ـ قدر ـ مراتبهم وأحوالهم، إنه ليس لاحد (يا سليمان من درجات الفضائل عندي ما لمحمد).

He[as] said: 'O Lord[azwj]! Permit me[as] to ask You[azwj] for the whole of it?' Allah[azwj] Said: 'O Suleyman[as]! Be content with what I[azwj] have Given you[as], for you[as] will never reach the prestige of Muhammad[saww]. And beware of suggesting to Me[azwj] for the level of Muhammad[saww], and his[saww] superiority and his[saww] majesty, or else I[azwj] will throw you[as] away from your[as] kingdom just the way I[azwj] threw Adam[asws] away from that Garden when he[asws] desired reach the level of Muhammad[saww] by approaching to the tree which I[azwj] had Ordered him[as] not to go near it, as that was exclusive for My superior ones[asws]. And this tree, the root of it is Muhammad[saww] and its largest branch is Ali[asws] and the rest of its branches are the Progeny[asws] of Muhammad[saww] in accordance with their[asws] status, and its leaves are the Shiites of their[asws] community in accordance with their status and conditions. O Suleyman[as]! It is not for anyone to have these levels of virtues with Me[azwj] that are for Muhammad[saww]'.

فعند ذلك قال سليمان: يا رب قنعني بما رزقتني. فأقنعه. فقال: يا رب سلمت ورضيت، وقنعت وعلمت أن ليس لاحد مثل درجات محمد.

Upon hearing that, Suleyman[as] said: 'O Lord[azwj]! Make me[asws] to be content with what You[azwj] have Given to me[asws]'. He[azwj] Made him[as] to be content with that. He[as] said: 'O Lord[azwj]! I submit and am pleased and content and know that the levels of Muhammad[saww] are not for anyone else.

(وآتى المال على حبه) أعطى في الله المستحقين من المؤمنين على حبه للمال وشدة حاجته إليه، يأمل الحياة ويخشى الفقر، لانه صحيح شحيح. (ذوي القربى) أعطى لقرابة النبي الفقراء هدية أوبرا لا صدقة، فان الله عزوجل قد أجلهم عن الصدقة، وآتى قرابة نفسه صدقة وبرا وعلى أي سبيل أراد. (واليتامى) وآتى اليتامى من بني هاشم الفقراء برا، لا صدقة، وآتى يتامى غيرهم صدقة وصلة. (والمساكين) مساكين الناس. (وابن السبيل) المجتاز المنقطع به لا نفقة معه. (والسائلين) الذين يتكففون ويسألون الصدقات. (وفى الرقاب) المكاتبين يعينهم ليؤدوا فيعتقوا.

"*And give away wealth out of love for Him*" Give for Allah[azwj] to the deserving from the believers who love Him[azwj], the wealth, as he has an extreme need of

it, hopes for life and fears poverty and it is correct "and *to the near of kin*" give to the near ones of the Prophet[saww], the poor, as a gift for they are far from receiving charity, for Allah[azwj] has Made them to be above from being recipients of charity.

And, give to the near ones of yourself charity in whatever way you intend to. "*and the orphans*" and give to the orphans from the Clan of Hashim[asws], the poor of them, but not charity. However, give to the other orphans charity. "*and the needy*" the needy from the people "*and the wayfarer*" the travellers who do not have the means "*and the beggars*" those who ask for charity "*and for (the emancipation of) the captives*" who have an agreed price for their freedom.

قال: فان لم يكن لـه مـال يحتمـل المواسـاة، فليجدد الاقرار بتوحيد الله، ونبوة محمد رسـول الله (صلى الله عليه وآله)، وليجهر بتفضيلنا، والاعتراف بواجب حقوقنا أهل البيت وبتفضيلنا علـى سائر ـ آل ـ النبيين وتفضيل محمد على سائر النبيين، وموالاة أوليائنا، ومعاداة أعدائنا، والبراءة منهم كائنا من كان، آباءهم وأمهاتهم وذوي قراباتهم ومودداتهم، فـان ولايـة الله لا تنـال إلا بولايـة أوليائه ومعاداة أعدائه.

He[asws] said: 'As for the one who does not have the wealth to help his brothers, should renew his acceptance in the Unity of Allah[azwj], and the Prophet-hood of Muhammad[saww] the Messenger of Allah[saww], and recite our[asws] virtues, and recognise our[asws] rights the People of the Household[asws] and our[asws] superiority over the rest of the Progenies of the Prophets[as] and the superiority of Muhammad[saww] over the rest of the Prophets[as], and befriend our[asws] friends, and enmity towards our[asws] enemies, and stay away from them whoever they may be, their fathers or mothers or near ones or friends, for the friendship of Allah[azwj] cannot be attained except by befriending His[azwj] Friends and being inimical to His[azwj] enemies.

(وأقام الصلوة) قال: والبر، بر من أقام الصلاة بحدودها، وعلم أن أكبـر حـدودها الـدخول فيهـا، والخـروج منهـا معترفـا بفضل محمد (صلـى الله عليـه وآلـه) سيد عبيده وإمائـه والموالاة لـسيد الاوصياء وأفضل الاتقياء علي سيد الابرار، وقائد الاخيـار، وأفضل أهل دار القرار بعد النبـي الزكي المختار.

"*and keep up prayer*" He[asws] said: 'And the righteousness, more rightful is the one who establishes the Prayer by its limits, and knows that the biggest limit by which you can enter into it and exit out of it (Prayer) is to recognise the superiority of Muhammad[saww] Chief of the male and female slaves (of Allah[azwj]) and the Master-ship of the Chief of the Trustees[asws] and the highest of the Pious Ali[asws] Chief of the good people, and the Guide of the best people, and the best one of the House of Bliss after the Prophet[saww] the Pure, the Chosen one.

(وآتى الزكوة) الواجبة عليه لا خوانه المؤمنين، فان لم يكن لـه مـال يزكيـه فزكـاة بدنـه وعقلـه، وهو أن يجهر بفضل علـي والطيبين من آلـه إذا قدر، ويستعمل التقيـة عند البلايـا إذا عمت، والمحن إذا نزلت، والاعداء إذا غلبوا، ويعاشر عباد الله بما لا يثلم دينه، ولا يقدح فـي عرضـه. وبما يسلم معه دينه ودنياه، فهو باستعمال التقية يوفر نفسه على طاعة مولاه، ويصون عرضـه الذي فرض الله ـ عليه ـ صيانته، ويحفظ علـى نفسه أموالـه التـي قد جعلها الله لـه قيامـا، ولدينـه وعرضـه وبدنـه قوامـا، ولعن المغضوب عليهم الآخـذين مـن الخصـال بأرذلهـا، ومـن الخـلال بأسخطها لدفعهم الحقوق عن أهلها وتسليمهم الولايات إلى غير مستحقها.

"*And pay the poor-rate*" The obligatory to the believing brothers. As for the one who does not have the wealth, should purify himself by the *Zakaat* of his body and his intellect, by manifesting the virtues of Ali asws and the goodly from his asws Progeny asws as per his ability, and should utilise *Taqqiya* during afflictions when they occur, and tribulations when they descend, and the enemies when they overcome, and interact with the people in such a way that his religion is not affected nor his honour.

And, he safeguards his religion and his world by the utilisation of *Taqqiya*, and makes his self to be more in the obedience of his Master azwj and protects the honour which Allah azwj has Obligated upon him to protect. And, safeguards his wealth, which Allah azwj Wants him to protect, and his religion and his honour and his body.

Curse be upon those who have taken characteristics of disgrace and they repel the rights from the rightful-ones asws and submit to the master-ship of those who are not deserving of it.

ثم قال: (والموفون بعهدهم إذا عاهدوا) قال: ومن أعظم عهودهم أن لا يستروا مـا يعلمـون مـن شرف من شرفه الله، وفضل من فضله الله، وأن لا يضعوا الاسماء الشريفة على من لا يستحقها من المقصرين والمسرفين الضالين الذين ضلوا عمن دل الله عليـه بدلالتـه واختصـه بكراماتـه، الواصفين له بخلاف صفاته، والمنكرين لما عرفوا من دلالاته وعلاماتـه، الذين سموا بأسمائهم من ليسوا بأكفائهم من المقصرين المتمردين.

Then He azwj Said: "*and the performers of their promise when they make a promise*" and the ones who magnify their promises should not veil what they know from the one who has been Made to be prestigious by Allah azwj, and the virtues of the ones who have been Made virtuous by Allah azwj, and should not give prestigious names to the ones not deserving of them from the 'Al-Muqasreen wal Musrafeen' (Reducers and the Extravagant), the Straying ones who strayed from the evidence of Allah azwj. And, they attributed false attributes to those who have been Given Higher Status by Allah azwj by His azwj Honour, and the deniers – who even after understanding the their asws evidence and their asws signs (rejected them), as they named the 'Reducers and the stubborn' with their asws names.

ثم قال: (والصابرين في البأساء) يعني في محاربة الاعداء، ولا عدو يحاربه أعدى من إبليس ومردته، يهتف به، ويدفعه وإياهم بالصلاة على محمد وآله الطيبين (عليهم السلام). (والضراء) الفقر والشدة، ولا فقر أشد من فقر المؤمن، يلجأ إلى التكفف من أعداء آل محمد، يصبر على ذلك، ويرى ما يأخذه من ماله مغنما يلعنهم به، ويستعين بما يأخذه على تجدد ذكر ولاية الطيبين الطاهرين. (وحين البأس) عند شدة القتال يذكر الله، ويصلي على محمد رسول الله (صلى الله عليه وآله) وعلى علي ولي الله، ويوالي بقلبه ولسانه أولياء الله، ويعادي كذلك أعداء الله.

Then He[azwj] Said: "*and the patient in distress*" meaning during the wars with their enemies, and there is no bigger enemy than Iblees[la] and his[la] stubborn ones, whom they will be at war with, and they should repel them[la] with salutations upon Muhammad[saww] and his[saww] goodly Progeny[asws]. "*and affliction*" poverty and hardship, and there is no poverty greater than the poverty of a believer who has to ask for his need from an enemy of the Progeny[asws] of Muhammad[saww].

He should be patient on that and should look at that which he takes as booty and curse them (enemies of Ahlul Bayiat[asws]) and should seek help on the renewal of the remembrance of the Mastership of the goodly and the Purified[asws]. "*and in time of conflicts*" in times of lots of killings should remember Allah[azwj] and send Salutations on Muhammad[saww] the Messenger of Allah[azwj] and on Ali[asws] the Guardian from Allah[azwj] and befriend them[asws] with his heart and his tongue the Guardians from Allah[azwj] and be inimical, similarly, to the enemies of Allah[azwj].

قال الله عزوجل: (اولئك) أهل هذه الصفات التي ذكرها، والموصوفون بها الذين صدقوا) في إيمانهم فصدقوا أقاويلهم بأفاعيلهم. (وأولئك هم المتقون) لما أمروا باتقائه من عذاب النار، ولما أمروا باتقائه من شرور النواصب الكفار.

Allah[azwj] the Almighty Said: "*these*" who have just been described and mentioned above, have been Described as "*they who are true (to themselves)*" in their faith and truthful in their speech and deeds. "*and these are they who guard (against evil)*" when Ordered to be guard from the Punishment of the Fire, and when they are told to guard against the mischief of the *Nasibis*, the infidels.

قوله عزوجل: " يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والانثى بالانثى فمن عفى له من أخيه شئ فاتباع بالمعروف وأداء اليه باحسان ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب أليم ولكم في القصاص حيوة يا اولى الالباب لعلكم تتقون "

The Words of the Almighty "*O you who believe! 'Qassaas' (retaliation) is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement. And there is life for you in (the law of) 'Qassaas' (retaliation), O men of understanding, that you may guard yourselves*" - VERSES 178 & 179

354 ـ قال الامام (عليه السلام): قال علي بن الحسين (عليهما السلام). (يا أيها الذين آمنوا كتب عليكم القصاص في القتلى) يعني المساواة، وأن يسلك بالقاتل طريق المقتول الذي سلكه به لما قتله (الحر بالحر والعبد بالعبد والانثى بالانثى) تقتل المرأة بالمرأة إذا قتلتها.

Imam Hassan Al-Askari[asws] said that Imam Ali[asws] Bin Al-Husayn[asws] said: "*O you who believe! 'Qassaas' (retaliation) is prescribed for you in the matter of the slain*" meaning, equality. The method used by the killer to kill, he should also be killed in the same manner "*the free for the free, and the slave for the slave, and the female for the female*" the female should kill the female.

(فمن عفي له من أخيه شئ) فمن عفى له ـ القاتل ـ ورضي هو وولي المقتول أن يدفع الدية وعفى عنه بها (فاتباع) من الولي (المطالبة، و) تقاص (بالمعروف وأداء) من (المعفو له) القاتل (باحسان) لا يضاره ولا يماطله ـ لقضائها ـ (ذلك تخفيف من ربكم ورحمة) إذا أجاز أن يعفو ولي المقتول عن القاتل على دية يأخذها، فانه لو لم يكن له إلا القتل أو العفو لقلما طاب نفس ولي المقتول بالعفو بلا عوض يأخذه فكان قلما يسلم القاتل من القتل.

"*but if any remission is made to any one*" The one who excuses the killer, and his successor is also happy with this, and that the killer will be excused by the payment of the blood money "*by his (aggrieved) brother*" from the successors "*then prosecution (for the bloodwit) should be made*" for the killing "*and payment should be made to him in a good manner*" No avoiding it, or delaying it "*this is an alleviation from your Lord and a mercy*" The Permission has been given to the successor of the murdered to excuse the killer by taking the blood money. Had this not been the case, very few killers would have been excused by the successors of the murdered ones, for the killing.

(فمن اعتدى بعد ذلك) من اعتدى بعد العفو عن القتل بما يأخذه من الدية فقتل القاتل بعد عفوه عنه بالدية التي بذلها ورضي هو بها (فله عذاب أليم) في الآخرة عند الله عزوجل، وفي الدنيا القتل بالقصاص لقتله من لا يحل له قتله.

"*so whoever exceeds the limit after this*" After having excused the killer by having taken the blood money from him (the killer) and having excused him by this and being happy with this, abandons this and kills him "*he shall have a painful chastisement*" in the hereafter with Allah[azwj] the Almighty, and in this world he will be killed by the law of 'Qassaas' (retaliation), for it was not permissible for him to kill the killer.

قال الله عزوجل: (ولكم) يا أمة محمد (في القصاص حيوة) لان من هم بالقتل فعرف أنه يقتص منه، فكف لذلك عن القتل كان حياة للذي ـ كان ـ هم بقتله، وحياة لهذا الجاني الذي أراد أن يقتل، وحياة لغيرهما من الناس، إذا علموا أن القصاص واجب لا يجرأون على القتل مخافة القصاص (يا أولي الالباب) أولي العقول " لعلكم تتقون ".

The Almighty Said: "*And there is life for you in (the law of) 'Qassaas' (retaliation)*" O community of Muhammad[saww]! Because, the one who intends to kill would know that 'Qassaas' (retaliation) would be imposed upon him, and will stay away from that killing. In this way the intended murderer and the intended victim both remain alive. And, there is life for others among the people, when they know that the law of 'Qassaas' (retaliation) is an obligation, they would not dare to kill in the fear of 'Qassaas' (retaliation) "*O men of understanding*" people of intellect "*that you may guard yourselves*"

355 ـ قال علي الحسين (عليهما السلام): عباد الله هذا قصاص قتلكم لمن تقتلونه في الدنيا وتفنون روحه، أولا أنبئكم بأعظم من هذا القتل، وما يوجب ـ الله ـ على قاتله مما هو أعظم من هذا القصاص؟ قالوا: بلى يابن رسول الله.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Servants of Allah[azwj]! This is the 'Qassaas' (retaliation) for your killings when you kill in this world, and destroy his soul. Shall I[asws] give you the news that which is greater than this killing, and that which Allah[azwj] has Obligated upon the killer to be punished by far greater that this 'Qassaas' (retaliation)?' They said: 'Yes, (inform us) O son of the Messenger of Allah[saww]!'

قال: أعظم من هذا القتل أن تقتله قتلا لا ينجبر، ولا يحيى بعده أبدا. قالوا: ما هو؟ قال: أن تضله عن نبوة محمد وعن ولاية علي بن أبي طالب صلوات الله عليهما وتسلك به غير سبيل الله، وتغريه باتباع طريق أعداء علي (عليه السلام) والقول بامامتهم ودفع علي عن حقه، وجحد فضله، ولا تبالي باعطائه واجب تعظيمه. فهذا هو القتل الذي هو تخليد هذا المقتول في نار جهنم، خالدا مخلدا أبدا فجزاء هذا القتل مثل ذلك الخلود في نار جهنم.

He[asws] said: 'Greater than this killing is the one after which there is no correction and there is no life after it ever'. They said: 'What is that?' He[asws] said: 'When you lead astray someone from the Prophet-hood of

Muhammad^saww and from the Mastership of Ali^asws Bin Abu Talib^asws, and direct him to a way other than the way of Allah^azwj, and entice him to follow the way of the enemies of Ali^asws and the speech of their imams and dispel Ali^asws from his^asws rights, and fight against his^asws virtues, and does not care about following the obligation of his^asws reverence. This is the killing for which the killed one will abide eternally in the Fire of Hell. And the recompense for this killing is that, the killer will also abide eternally in the Fire of Hell'.

356 ـ ولقد جاء رجل يوما إلى علي بن الحسين (عليهما السلام) برجل يزعم أنه قاتل أبيه فاعترف، فأوجب عليه القصاص، وسأله أن يعفو عنه ليعظم الله ثوابه، فكأن نفسه لم تطب بذلك. فقال علي بن الحسين (عليه السلام) للمدعي ولي الدم المستحق للقصاص: إن كنت تذكر لهذا الرجل عليك حقا فهب له هذه الجناية، واغفر له هذا الذنب. قال: يابن رسول الله (صلى الله عليه وآله) له علي حق ولكن لم يبلغ ـ به ـ أن أعفو له عن قتل والدي.

One day, a man came over to the Imam Ali^asws Bin Al Husayn^asws, and with him was another man who he considered to be the murderer of his father. He confessed, and ‘Qassaas’ (retaliation) became obligatory upon him. He^asws asked him to excuse him so that Allah^azwj may magnify his Rewards. He did not agree to this. Imam Ali^asws Bin Al-Husayn^asws said to the claimant, and the successor, and the one deserving the blood money: 'If you remember any right that his man has over you then endow him this blood money, and forgive him for this sin'. He said: 'O son of the Messenger of Allah^saww! He does have a right on me but it is not great enough for me to forgive him for killing my father'.

قال: فتريد ماذا؟ قال: أريد القود فان أراد لحقه علي أن أصالحه على الدية صالحته وعفوت عنه. قال علي بن الحسين (عليهما السلام): فماذا حقه عليك؟ قال: يابن رسول الله (صلى الله عليه وآله) لقنني توحيد الله ونبوة رسول الله، وإمامة علي بن أبي طالب والائمة (عليهم السلام).

He^asws said: 'What is it that you want?' He said: 'I want blood money. If he wants to reach an agreement over the blood money, I am prepared to do this and forgive him. Imam Ali^asws Bin Al-Husayn^asws said: 'What is your right on him?' He said: 'O son of the Messenger of Allah^saww! He introduced me to the Unity of Allah^azwj and the Prophet-hood of the Messenger of Allah^saww, and the Imamate of Ali^asws Bin Abu Talib^asws and the (Divine) Imams^asws'.

فقال علي بن الحسين (عليهما السلام): فهذا لا يفى بدم أبيك؟! بلى والله، هذا يفي بدماء أهل الارض كلهم من الاولين والآخرين سوى ـ الانبياء و ـ الائمة (عليهم السلام) إن قتلوا فانه لا يفي بدمائهم شئ، أو تقنع منه بالدية؟ قال: بلى.

Imam Ali^asws Bin Al-Husayn^asws asked: 'Is this not sufficient for the blood of your father? Yes, by Allah^azwj! This is enough for the blood of all the people of

the earth from the former ones to the later ones except for the Prophets[asws] and the Imams[asws] if you were to kill them[asws] this will not cover anything for their[asws] blood. (In your case) are you content from him (what you benefitted from him) for the blood money?'

قال علي بن الحسين (عليه السلام) للقاتل: أفتجعل لي ثواب تلقينك له حتى أبذل لك الدية فتنجو بها من القتل؟ قال يابن رسول الله (صلى الله عليه وآله) أنا محتاج إليها، وأنت مستغن عنها فان ذنوبي عظيمة، وذنبي إلى هذا المقتول أيضا بيني وبينه، ولا بيني وبين وليه هذا. قال على بن الحسين (عليهما السلام): فتستسلم للقتل أحب إليك من نزولك عن ثواب هذا التلقين؟ قال: بلى يابن رسول الله.

Imam Ali[asws] Bin Al-Husayn[asws] said to the killer: 'Would you like to give to me[asws] the Rewards of your introduction to him, so that I can get this blood money away from you and save you from being killed?' He said: 'O son of the Messenger of Allah[saww]! I have need for this, and you[asws] are in no need for it, for my sins are great, and my sin against the 'killed one' is also between me and him, and is not between me and this successor of his'. Imam Ali[asws] Bin Al-Husayn[asws] said: 'Are you submitting that your death is more beloved to you then the passing away of the Rewards of this introduction of yours?' He said: 'Yes, O son of the Messenger of Allah[saww]'.

فقال على بن الحسين (عليه السلام) لولي المقتول: يا عبدالله قابل بين ذنبه هذا إليك، وبين تطوله عليك، قتل أباك فحرمه لذة الدنيا، وحرمك التمتع به فيها، على أنك إن صبرت وسلمت فرفيق أبيك في الجنان، ولقنك الإيمان فأوجب لك به جنة الله الدائمة، وأنقذك من عذابه الدائم، فاحسانه إليك أضعاف ـ أضعاف ـ جنايته عليك فاما أن تعفو عنه جزاءا على إحسانه إليك؟! لاحدثكما بحديث من فضل رسول الله (صلى الله عليه وآله) خير لكما من الدنيا بما فيها، وإما أن تأبى أن تعفو عنه حتى أبذل لك الدية لتصالحه عليها، ثم أحدثه بالحديث دونك، ولما يفوتك من ذلك الحديث خير من الدنيا بما فيها لو اعتبرت به. فقال الفتى: يابن رسول الله: قد عفوت عنه بلا دية، ولا شئ إلا ابتغاء وجه الله ولمسألتك في أمره، فحدثنا يابن رسول الله بالحديث.

Imam Ali[asws] Bin Al-Husayn[asws] said to the successor of the murdered one: 'O servant of Allah[saww]! Compare this sin of his to you, and his introduction for you. The killing of your father has prevented him from the pleasures of this world and prevented you to enjoy in this world. If you were to be patient on this you will be a friend of your father in Paradise, for this introduction has obligated on the eternal Paradise of Allah[azwj] on you, and has saved you from eternal Punishment.

This favour of his on you is much, much more than the blood money to you. And, if you were to forgive him for this favour of his extended to you, I[asws] will narrate to you a Hadeeth from the virtues of the Messenger of Allah[saww] which is better for both of you than this world and all that is in it. And, if you do not excuse him until you take from him the blood money, I[asws] will correct you,

then I[asws] will narrate the Hadeeth to other than you and you will miss from that Hadeeth that which is better than the world and all that is in it, provided you take a lesson from it. He said: 'O son of the Messenger of Allah[saww]! I forgive him without blood money, and without anything except for the Face of Allah[azwj], and your[asws] intercession in His[azwj] Order. Narrate to us, O son of the Messenger of Allah[saww], the Hadeeth'.

قال على بن الحسين (عليهما السلام): إن رسول الله (صلى الله عليه وآله) لما بعث إلى الناس كافة بالحق بشيرا ونذيرا، وداعيا إلى الله باذنه وسراجا منيرا، جعلت الوفود ترد عليه، والمنازعون يكثرون لديه، فمن مريد قاصد للحق منصف متبين مايورده عليه رسول الله (صلى الله عليه وآله) من آياته ويظهر له من معجزاته، فلا يلبث أن يصير أحب خلق الله تعالى إليه وأكرمهم عليه، ومن معاند يجحد ما يعلم ويكابره فيما يفهم، فيبوء باللعنة على اللعنة قد صوره عناده وهو من العالمين في صورة الجاهلين.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'When the Messenger of Allah[saww] was Sent to the people with truth as a giver of good news and as a Warner, and called to Allah[azwj] by His[azwj] Permission, and was an illuminating lamp, people started coming in groups, and there were large numbers in discussion (of the new religion). As for the one who intended to seek the truth, came to the Messenger of Allah[saww] and witnessed the Signs and the Miracles that were manifested in front of him, accepted them and became one of the beloved of the creation of Allah[azwj] and honoured by him[saww].

And the one who harboured enmity came over to dispute, despite having the knowledge, and was arrogant due to what he knew, and became deserving of curses upon curses, for having displayed the face of enmity, and he was from the knowing ones, and put on the face of the ignorant.

فكان ممن قصد رسول الله لمحاجته ومنازعته طوائف فيهم معاندون مكابرون وفيهم منصفون متبينون متفهمون، فكان منهم سبعة نفر يهود وخمسة نصارى وأربعة صابئون وعشرة مجوس وعشرة ثنوية وعشرة براهمة وعشرة دهرية معطلة وعشرون من مشركي العرب جمعهم منزل قبل ورودهم على رسول الله (صلى الله عليه وآله) وفي المنزل من خيار المسلمين نفر منهم: عمار بن ياسر، وخباب بن الارت، والمقداد بن الاسود، وبلال.

Some groups came over to the Messenger of Allah[saww], and in them were those who harboured enmity and arrogance, and in them were those who were seeking (the Truth), and were people of understanding. Among them were seven Jews, and five Christians, and four Sabeans, and ten Magians, and ten Dualists, and ten Brahmins, and ten Eternalists, and twenty from the Arab Polytheists, gathered together in a place before coming over to the Messenger of Allah[saww], and it was the place of a good Muslim man. Among them was Ammar Bin Yasser[ar], and Khabab Bin Al-Arat, and Al-Miqdad Bin Al-Aswad, and Bilal'.

فاجتمع أصناف الكافرين يتحدثون عن رسول الله (صلى الله عليه وآله) وما يدعيه من الآيات، ويذكر في نفسه من المعجزات، فقال بعضهم: إن معنا في هذا المنزل نفرا من أصحابه، وهلموا بنا إليهم نسألهم عنه قبل مشاهدته، فلعلنا أن نقف من جهتهم على بعض أحواله في صدقه وكذبه، فجاءوا إليهم، فرحبوا بهم وقالوا: أنتم من أصحاب محمد؟ قالوا: بلى، نحن من أصحاب محمد سيد الاولين والآخرين، والمخصوص بأفضل الشفاعات في يوم الدين، ومن لو نشر الله تعالى جميع أنبيائه، فحضروه لم يلقوه إلا مستفيدين من علومه، آخذين من حكمته، ختم الله تعالى به النبيين، وتمم به المكارم، وكمل به المحاسن،

Different types of infidels had gathered and narrated from the Messenger of Allah[saww] and what came from his[saww] hands of the Signs, and mentioned the miracles. One of them said: 'With us in this place are a number of his[saww] companions. Let us speak to them before seeing him[saww] so that we may come to know of his[saww] condition of truth and lies'.

They went to them and said: 'You are from the companions of Muhammad[saww]?' They said: 'Yes, we are from the companions of Muhammad[saww], Chief of the former ones and the later ones, who has been made to be special by the superiority of having the right of intercession on the Day of Judgment. And, if Allah[azwj] was to gather together all the Prophets[as] to be in his[saww] presence, they will all benefit from his[saww] knowledge and learn from his[saww] wisdom. Allah[azwj] has ended Prophet-hood with him[saww], and completed with him[saww] prestige, and completed with him[saww] goodness'.

فقالوا: فبما ذا أمركم محمد؟ فقالوا: أمرنا أن نعبد الله وحده لا نشرك به شيئا، وأن نقيم الصلاة، ونؤتي الزكاة، ونصل الارحام، وننصف للانام، ولا نأتي إلى عباد الله بما لا نحب أن يأتوا به إلينا، وأن نعتقد ونعترف أن محمدا سيد الاولين والآخرين، وأن عليا (عليه السلام) أخاه سيد الوصيين، وأن الطيبين من ذريته المخصوصين بالامامة هم الائمة على جميع المكلفين الذين أوجب الله تعالى طاعتهم وألزم متابعتهم وموالاتهم.

They said: 'What has Muhammad[saww] ordered you to?' They said: 'He[saww] has ordered us to serve One Allah[azwj] and not associate anything with Him[azwj], and to establish Salat, and to give the *Zakaat*, and to have good relations, and to be just to the people, and not to give to the servants of Allah[azwj] that which we do not love for our selves, and to believe and understand that Muhammad[saww] is the Chief of the former ones and the later ones, and that Ali[asws], his[saww] brother, is the Chief of the Trustees[asws], and that the goodly from among his[asws] Progeny[asws] have been specialised with Imamate. They[asws] are the Imams[asws] on all those responsible on whom Allah[azwj] has Obligated to obey them[asws] and necessitated to follow them[asws] and be in their[asws] Mastership'.

فقالوا: يا هؤلاء هذه أمور لا تعرف إلا بحجج ظاهرة، ودلائل باهرة، وأمور بينة ليس لاحد أن يلزمها أحدا بلا أمارة تدل عليها، ولا علامة صحيحة تهدي إليها، أفرأيتم له آيات بهرتكم، وعلامات ألزمتكم؟ قالوا: بلى والله، لقد رأينا ما لامحيص عنه، ولا معدل ولا ملجأ، ولا منجا لجاحده من عذاب الله، ولا موئل فعلمنا أنه المخصوص برسالات الله المؤيد بآيات الله، المشرف بما اختصه الله به من علم الله، قالوا: فما الذي رأيتموه؟

They said: 'O you, these are such affairs that cannot be understood without manifest proofs and illuminating evidence. No one can compel someone to accept these without providing such evidence to him, and correct Signs to him. Did you witness Signs which necessitates all this?' They said: 'Yes, by Allah[azwj]! We have seen such Signs from him[saww] that there is no way out from the Punishment of Allah[azwj] if we were to fight against that, and we have realised that he[saww] has been made special by the Messenger-ship of Allah[azwj] and been Given the Signs of Allah[azwj], and been honoured by Allah[azwj] with His[azwj] Knowledge'. They said: 'What is it that you have seen?'

قال عمار بن ياسر: أما الذي رأيته أنا، فاني قصدته وأنا فيه شاك، فقلت: يا محمد لا سبيل إلى التصديق بك مع استيلاء الشك فيك على قلبي، فهل من دلالة؟ قال: بلى. قلت: ما هي؟ قال: إذا رجعت إلى منزلك فاسأل عني ما لقيت من الاحجار والاشجار تصدقني برسالتي، وتشهد عندك بنبوتي. فرجعت فما من حجر لقيته، ولا شجر رأيته إلا ناديته: يا أيها الحجر، يا أيها الشجر، إن محمدا يدعي شهادتك بنبوته، وتصديقك له برسالته، فبماذا تشهد له؟ فنطق الحجر والشجر: أشهد أن محمدا (صلى الله عليه وآله) رسول ربنا.

Ammar Bin Yasser[ar] said: 'That which I[ar] have seen is this. I[ar] was in doubt and said: 'O Muhammad[saww]! I have no way of ratifying you[saww] when I[ar] have doubt in my[ar] heart. Is there any evidence?' He[saww] said: 'Yes'. I[ar] said: 'What is that?' He[saww] said: 'Return to your house, ask whichever of the rocks and trees that you come across to ratify my[saww] Messenger-ship. They will bear witness to you of my[saww] Prophet-hood'.

I[ar] returned, and there was not a rock that I[ar] came across and not a tree that I[ar] saw, except that I[ar] called out to it: 'O you rock, and O you tree! Muhammad[saww] asks you to bear witness in his[saww] Prophet-hood, and ratify his[saww] Messenger-ship. What witness do you bear?' The rock and the tree spoke: 'I bear witness that Muhammad[saww] is the Messenger of our Lord[azwj]!'

- هذا آخر ما وجد من هذا التفسير في هذا الموضع، ونرجو من الله أن يرزقنا تمام هذا التفسير، وجملة ذلك الكتاب الكبير سيما هذا الحديث الشريف المشتمل على المعجزات الظاهرة والآيات الباهرة الشاهدة على حقية نبوة البشير النذير والسراج المنير، عليه وعلى آله صلوات الله الملك الكبير.-

This is the last of what has been found from this commentary on this subject. And, we beseech Allah[azwj] to Grant us the sustenance of the complete of this

commentary, and the total of that Great Book especially this Honourable Hadeeth containing the exoteric Miracles and the illuminating evidence bearing witness on the true Prophet-hood of the Giver of Good News and the Warner and the Illuminating Lamp, Salutations of Allah[azwj] be upon him[saww], the Great King.

بسم الله الرحمن الرحيم

In the Name of Allah the Beneficent the Merciful

شئ آخر - مما وقع إلينا - من هذا التفسير من موضع آخر من هذه السورة أيضا - وهو آخر تفسير

Another thing which has come to us, from this commentary from another topic from this Chapter as well – and this is another commentary

قوله تعالى: " ليس عليكم جناح ان تبتغوا فضلا من ربكم " الاية

The Words of the Almighty *"There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones."* – VERSE 198

357 - قال (صلى الله عليه وآله): فكيف تجد قلبك لا خوانك المؤمنين الموافقين لك في محبتهما وعداوة أعدائهما؟ قال: أراهم كنفسي، يؤلمني ما يؤلمهم، ويسرني ما يسرهم، ويهمني ما يهمهم.

He[saww] said: 'How do you find your heart to be towards your believing brothers, when they have love for both of them[asws] (Muhammad[saww] and Ali[asws]) and are inimical to both their enemies?' He said: 'I see them as myself. Whatever hurts them, hurts me, and whatever makes them happy, makes me happy, and whatever grieves them grieves me'.

فقال رسول الله (صلى الله عليه وآله): فأنت إذا ولي الله لا تبال، فانك قد توفر عليك ما ذكرت ما أعلم أحدا من خلق الله له ربح كربحك إلا من كان على مثل حالك، فليكن لك ما أنت عليه بدلا من الاموال فافرح به، وبدلا من الولد والعيال فأبشر به، فانك من أغنى الاغنياء، وأحي أوقاتك بالصلاة على محمد وعلى وآلهما الطيبين. ففرح الرجل وجعل يقولها.

The Messenger of Allah^saww^ said: 'You are the Friend of Allah^azwj^, so do not worry, for you are such Rewards that none from the creation of Allah^azwj^ has mentioned or known, except for the one who is like you. For what is with you from the wealth, be happy with it, and from the children and family, have good news by it, for you are the richest of the rich, and live by sending Salutations on Muhammad^saww^ and Ali^asws^ and their^asws^ Progeny^asws^'. The man was happy and used to say that (salutations and Tabarrah on enemies of Ahlul Bayt^asws^).

فقال ابن أبي هقاقم ـ وقد رآه ـ: يا فلان قد زودك محمد الجوع والعطش. وقال له أبوالشرور: قد زودك محمد الاماني الباطلة، ما أكثر ما تقولها ولا يجئ بطائل. وقد حضر الرجل السوق في غدو، وقد حضرا، فقال أحدهما للاخر: هلم نطنزبهذا المغرور بمحمد.

Ibn Abu Hakakam said, when he saw him: 'O so and so! Muhammad^saww^ has given you the provision of hunger and thirst'. And Abu Al-Sharoor said to him: 'Muhammad^saww^ has given you the provision of false aspirations. No matter how much you say this, no benefit will come out of it'. And when they came across this man in the market the next day, one of them said to the other: 'Come, let us mock this man who is under the deception of Muhammad^saww^'.

فقال له أبوالشرور: يا عبدالله قد اتجر الناس اليوم وربحوا، فماذا كانت تجارتك؟ قال الرجل: كنت من النظارة، ولم يكن لي ما أشتري ولا ما أبيع، لكني كنت أصلي على محمد وعلي وآلهما الطيبين. فقال له أبوالشرور: قد ربحت الخيبة، واكتسبت الخرقة والحرمان، وسبقك إلى منزلك مائدة الجوع عليها طعام من التمني وإدام وألوان من أطعمة الخيبة التي تتخذها لك الملائكة الذين ينزلون على أصحاب محمد بالخيبة والجوع والعطش والعري والذلة.

Abu Al-Sharoor said to him: 'O servant of Allah^azwj^! The people have done business here and profited. What was your business?' The man said: 'I was only looking, and I had nothing to buy with or to sell, but I have been sending Salutations on Muhammad^saww^ and Ali^asws^ and their^asws^ goodly Progeny^asws^. Abu Al-Sharoor said to him: 'You have achieved disappointment, and gained deprivation, and scoops of hunger have preceded you to your house, with hunger on your table and wishful thinking. The Angels have brought to you what they bring to the companions of Muhammad^saww^ – disappointment, and the hunger, and the thirst, and nakedness and the humiliation'.

فقال الرجل: كلا والله إن محمدا رسول الله، وإن من آمن به فمن المحقين السعيدين، سيوفرالله من آمن به بما يشاء من سعة يكون بها متفضلا، ومن ضيق يكون به عادلا ومحسنا للنظر له، وأفضلهم عنده أحسنهم تسليما لحكمه. فلم يلبث الرجل أن مر بهم رجل بيده سمكة قد أراحت، فقال، أبوالشرور وهو يطنز: بع هذه السمكة من صاحبنا هذا. يعني صاحب رسول الله (صلى الله عليه وآله) فقال الرجل: اشترها مني فقد بارت علي. فقال: لا شئ معي.

The man said: 'No, by Allah[azwj]! Surely Muhammad[saww] is indeed the Messenger of Allah[azwj]! And, the one who believes in him[saww] is from the rightful and the happy ones. Very soon, Allah[azwj], for the one who believes in him[saww], will Grace him with whatever he so desires. And, the one who has been constrained by His[azwj] Justice and Favour, is to See who is the best in submitting to His[azwj] Orders'. Whilst this conversation was taking place, a man passed by who had a fish in his hand, which was giving-off bad odour. Abu Al-Sharoor said mockingly: 'Sell this fish to this companion of ours'. Implying companion of the Messenger of Allah[saww]. The man with the fish said: 'Buy this from me'. The believer said: 'I have nothing with me'.

فقال أبوالشرور: اشترها ليؤدي ثمنها رسول الله ـ وهو يطنز ـ ألست تثق برسول الله؟ أفلا تبسط إليه في هذا القدر؟ فقال: نعم بعنيها. فقال الرجل: قد بعتكها بدانق. فاشتراها بدانقين على أن يحيله على رسول الله (صلى الله عليه وآله). فبعث به إلى رسول الله، فأمر رسول الله اسامة ـ بن حارث ـ أن يعطيه درهما. فجاء الرجل فرحا مسرورا بالدرهم وقال: إنه أضعاف قيمه سمكتي.

Abu Al-Sharoor said mockingly: 'Buy this, and the Messenger of Allah[saww] will pay for it. Have you no trust in the Messenger of Allah[saww]? Not even to this extent?' He said: 'Yes, Sell it to me'. The man with the fish said: 'I bought it for two *Daniqs* but am selling it to you for one *Daniq*, as a gesture to the Messenger of Allah[saww]'. He brought him to the Messenger of Allah[saww]. The Messenger of Allah[saww] ordered Usama Bin Haris to give him one *Dirham*. The seller went away happy with the *Dirham* and said: 'This is more than the price of the fish'.

فشقها الرجل بين أيديهم، فوجد فيها جوهرتين نفيستين قومتا مائتي ألف درهم فعظم ذلك على أبي الشرور وابن أبي هقاقم، فسعيا إلى الرجل صاحب السمكة وقالا له: ألم تر الجوهرتين؟ إنما بعته السمكة لا ما في جوفها فخذهما منه، فتناولهما الرجل من المشتري، فأخذ إحديهما بيمينه، والآخرى بشماله، فحولهما الله عقربين لدغتاه، فأوه وصاح ورمى بهما من يده، فقال: ما أعجب سحر محمد.

The man split open the fish in front of him and found inside it two beautiful jewels valued at two hundred thousand *Dirhams*. That was a source of great annoyance to Abu Al-Sharoor and Ibn Abu Hakakam who went to the seller and said to him: 'Did you not see the two jewels? You have sold the fish and not that which was in it. Go and take them from him'. He went and took them from the buyer, and held one of them in his right hand and one of them in his left. Allah[azwj] Converted them into two scorpions which bit him. He shrieked and threw them on the ground from his hand. He said: 'How strange is the sorcery of Muhammad[saww]!'

ثم أعاد الرجل نظره إلى بطن السمكة، فاذا جوهرتان أخريان، فأخذهما، فقالا لصاحب السمكة: خذهما فهما لك أيضا. فذهب يأخذهما فتحولتا حيتين، ووثبتا عليه ولسعتاه، فصاح وتأوه وصرخ، وقال للرجل: خذهما عني. فقال الرجل: هما لك على ما زعمت، وأنت أولى بهما. فقال الرجل: خذ والله جعلتهما لك. فتناولهما الرجل عنه، وخلصه منهما، فاذا هما قد عادتا جوهرتين وتناول العقربين فعادتا جوهرتين.

Then the believer looked toward the belly of the fish and saw two more jewels. He took them and said to the owner of the fish: 'Take them, for these two are yours as well'. He went to take them and they converted into two snakes and attacked him and bit him. He shrieked and shrieked, and said to the man: 'Taken them from me!' The man said: 'They are yours as you have alleged them to be, and you have a better right on them'. He said: 'Take them. By, Allah[azwj] I have given them to you'. The man took the two snakes and those reverted back to two jewels in his hands, and then he took the two scorpion and they reverted back to being jewels in his hands.

فقال أبوالشرور لابي الدواهي: أما ترى سحر محمد ومهارته فيه وحذقه به؟ فقال الرجل المسلم: ياعدو الله أو سحرا ترى هذا؟ لئن كان هذا سحرا فالجنة والنار أيضا تكونان بالسحر؟! فالويل لكما في مقامكما على تكذيب من يسحر بمثل الجنة والنار. فانصرف الرجل صاحب السمكة وترك الجواهر الاربعة على الرجل.

Abu Al-Sharoor said to Abu Al-Dawahy: 'Did you see the sorcery of Muhammad[saww] and his[saww] expertise and skill in it?' The Muslim man said: 'O enemy of Allah[azwj]! Do you see this as sorcery? If this is sorcery, then Paradise and Hell will also be sorcery to you? Woe be unto you both, for having falsified Paradise and Hell as being like sorcery'. Then the owner of the fish went away and left the four jewels for the man.

فقال الرجل لابي الشرور ولابي الدواهي: يا ويلكما آمنا بمن آثر نعم الله عليه (صلى الله عليه وآله) وعلى من يؤمن به، أما رأيتما العجب العجيب؟ ثم جاء بالجواهر الاربعة إلى رسول الله، وجاء تجار غرباء، يتجرون فاشتروها منه بأربعمائة ألف درهم.

The man said to Abu Al-Sharoor and Abu Al-Dawahy: 'Woe be unto you both! Believe in the one on whom[saww] are the Bounties of Allah[azwj] and on the one who believes in him[saww]. Did you not see the strangest of wonders?' He then went with the four jewels to the Messenger of Allah[saww], and there came foreign businessmen who bought these four jewels from him for four hundred thousand *Dirhams*'.

فقال الرجل: ما كان أعظم بركة سوقي اليوم يا رسول الله! فقال رسول الله (صلى الله عليه وآله): هذا بتوقيرك محمدا رسول الله، وتعظيمك عليا (عليه السلام)، أخا رسول الله ووصيه،

وهو عاجل ثواب الله لك، وربح عملك الذي عملته، أفتحب أن أدلك على تجارة تشغل هذه الاموال بها؟ قال: بلى يا رسول الله.

The man said: 'Today was a great day of blessing in the market, O Messenger of Allah^saww!' The Messenger of Allah^saww said: 'This is for your respecting the Messenger of Allah^saww and your reverence to Ali^asws, the brother of the Messenger of Allah^saww and his^saww Trustee, and this is the Reward of Allah^azwj to you, and the benefit for your deeds which you performed. Shall I^saww show you a business which you can do with this wealth?' He said: 'Yes, O Messenger of Allah^saww!'

قال رسول الله (صلى الله عليه وآله): اجعلها بذور أشجار الجنان. قال: كيف أجعلها؟ قال: واس منها إخوانك المؤمنين ـ المساوين لك في موالاتنا وموالاة أوليائنا ومعاداة أعدائنا، وآثر بها إخوانك المؤمنين ـ المقصرين عنك في رتب محبتنا، وساو فيها إخوانك المؤمنين الفاضلين عليك في المعرفة بحقنا، والتوقير لشأننا، والتعظيم لامرنا، ومعاداة أعدئنا، ليكون ذلك بذور شجر الجنان.

The Messenger of Allah^saww said: 'Make this to be the seeds for the trees in Paradise'. He said: 'How do I do that?' He^saww said: 'Help from this your believing brothers, who are equal to you in befriending our^asws friends and being inimical to our^asws enemies make it effective for your believing brothers who are less than you in rank of their love for us^asws, consider them to be equal to you; your believing brothers who are higher than you in understating our^asws rights, and respecting our majesty, and magnifying our^asws affairs, and enmity to our^asws enemies, give them superiority over yourself, then this wealth will become the seeds for the trees of Paradise'.

أما إن كل حبة تنفقها على إخوانك المؤمنين الذين ذكرتهم لتربى لك حتى تجعل كألف ضعف أبي قبيس، وألف ضعف أحد وثور وثبير فتبنى لك بها قصور في الجنة شرفها الياقوت، وقصور الجنة شرفها الزبرجد. فقام رجل وقال: يا رسول الله فأنا فقير، ولم أجد مثل ما وجد هذا، فما لي؟ فقال رسول الله (صلى الله عليه وآله): لك منا الحب الخالص، والشفاعة النافعة المبلغة أرفع درجات العلى بموالاتك لنا أهل البيت، ومعاداتك أعداءنا.

'As for every grain that you spend on your believing brothers that I^saww have mentioned, will be increased until it becomes a thousand times the Mount of Abu Qubays, and a thousand times more than the Mounts of Ohad and Thawr and Thubayr. From this will be constructed palaces in Paradise honoured by Sapphire and palaces in Paradise honoured by emeralds'. A man stood up and said: 'O Messenger of Allah^saww! I am poor, and this kind of wealth was not found for me. What about me?' The Messenger of Allah^saww said: 'You have sincere love for us^asws, and beneficial intercession. High levels have been spoken for you by your friendship of us^asws the People of the Household^asws, and the enmity to our^asws enemies'.

قوله عزوجل: " فاذا أفضتم من عرفات فاذكروا الله عند المشعر الحرام واذكروه كما هديكم وان كنتم من قبله لمن الضالين * ثم أفيضوا من حيث أفاض الناس واستغفروا الله ان الله غفور رحيم* فاذا قضيتم مناسككم فاذكروا الله كذكركم آباءكم أو أشد ذكرا فمن الناس من يقول ربنا آتنا في الدنيا وماله في الاخرة من خلاق * ومنهم من يقول ربنا آتنا في الدنيا حسنة وفى الاخرة حسنة وقنا عذاب النار * اولئك لهم نصيب مما كسبوا والله سريع الحساب "

The Words of the Almighty *"so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones. Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful. So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place. And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. They shall have (their) portion of what they have earned, and Allah is swift in reckoning."* – VERSES 198 TO 202

358 - قال الامام (عليه السلام): قال الله عزوجل للحاج: (فاذا أفضتم من عرفات) ومضيتم إلى المزدلفة (فاذكروا الله عند المشعر الحرام) بآلائه ونعمائه، والصلاة على محمد سيد أنبيائه، وعلى علي سيد أصفيائه، واذكروا الله (كما هديكم) لدينه والايمان برسوله (وإن كنتم من قبله لمن الضالين) عن دينه من قبل أن يهديكم إلى دينه.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said to the Pilgrims "*so when you hasten on from Arafat*" Hasten on to Muzdalifa "*then remember Allah near the Holy Monument*" by His[azwj] Signs and bounties, and sent salutations on Muhammad[saww] the Chief of the Prophets[asws] and on Ali[asws] the Chief of the Trustees "*and remember Him as He has guided you*" to His Religion and the belief in His[azwj] Prophet[saww] "*though before that you were certainly of the erring ones*" from His[azwj] Religion before He[azwj] Guided you to it.

(ثم أفيضوا من حيث أفاض الناس) ارجعوا من المشعر الحرام من حيث رجع الناس من " جمع " والناس ههنا في هذا الموضع الحاج غير الحمس فان الحمس كانوا لا يفيضون من جمع. (واستغفروا الله) لذنوبكم (إن الله غفور رحيم) للتائبين.

"*Then hasten on from the Place from which the people hasten on*" Return from the Holy Monument from wherever the people return from "altogether" By the 'people' here is meant the Pilgrims apart from *'Al Hamas*' for these did

not used to hasten on from *Muzdalifa*. "*and ask the forgiveness of Allah*" for your sins "*surely Allah is Forgiving, Merciful*" to your repentance.

(فاذا قضيتم مناسككم) التي سنت لكم في حجكم (فاذكروا الله كذكركم آباءكم) اذكروا الله بآلائه لديكم وإحسانه إليكم فيما وفقكم له من الايمان بنبوة محمد (صلى الله عليه وآله) سيد الانام واعتقاد وصيه أخيه علي زين أهل الاسلام كذكركم آباءكم بأفعالهم ومآثرهم التي تذكرونها (أو أشد ذكرا) خيرهم بين ذلك ولم يلزمهم أن يكونوا له أشد ذكرا منهم لآبائهم وإن كانت نعم الله عليهم أكثر وأعظم من نعم أبائهم.

"*So when you have performed your devotions*" which have been enacted for your Pilgrimage "*then laud Allah as you lauded your fathers*" remember Allahazwj for what Heazwj has Granted you and Hisazwj Favours to you by inclining you to believe in the Prophet hood of the Chief of the creation and belief in the Trusteeship of hissaww brother Aliasws the adornment of the people of Islam just like your fathers have remembered by their actions, and the memories of them that you remember them by "*rather a greater lauding*" This is better for them and it is not obligatory upon them to remember Allahazwj more than they do their fathers although the bounties of Allahazwj are greater than what has been given to them by their fathers.

ثم قال ـ الله ـ عزوجل (فمن الناس من يقول ربنا آتنا في الدنيا) أموالها وخيراتها (وماله في الاخرة من خلاق) نصيب لانه لا يعمل لها عملا ولا يطلب فيها خيرا.

The Allah the Almighty Said: "*But there are some people who say, Our Lord! give us in the world*" wealth and its good things "*and they shall have no resting place*" They did not perform deeds in the acquisition of the good.

(ومنهم من يقول ربنا آتنا في الدنيا حسنة) خيراتها (وفي الاخرة حسنة) من نعم جناتها (وقنا عذاب النار) نجنا من عذاب النار وهم بالله مؤمنون وبطاعته عاملون ولمعاصيه مجانبون (أولئك) الداعون بهذا الدعاء على هذا الوصف (لهم نصيب مما كسبوا) من ثواب ما كسبوا في الدنيا وفي الآخرة.

"*And there are some among them who say: Our Lord! grant us good in this world*" the good things of this world "*and good in the hereafter*" the bounties of Paradise "*and save us from the chastisement of the fire*" Save us from the punishment of the Fire. They believe in Allahazwj and are obedient in their actions and keep away from the sinners "*They*" those who supplicate in this manner "*shall have (their) portion of what they have earned*" from the rewards that they strived for in this world and in the hereafter.

(والله سريع الحساب) لانه لا يشغله شأن عن شأن، ولا محاسبة أحد من محاسبة آخر، فاذا حاسب واحدا فهو في تلك الحال محاسب للكل، يتم حساب الكل بتمام حساب واحد، وهو كقوله (ماخلقكم ولا بعثكم إلا كنفس واحدة) لا يشغله خلق واحد عن خلق آخر - ولا بعث واحد عن بعث آخر - -

"*and Allah is swift in reckoning*" Because the occupation of one affair does not stop Him^azwj to deal with another, nor does the accounting of one delay Him^saww from taking account of another, and when He^azwj will Take account of one, at the same time He^azwj will Take account of everyone, and the accounting of every one will come to an end with the ending of one of them, and He^azwj *"Neither your creation nor your raising is anything but as a single soul" – 31:28* The creation of one does not affect the creation of another one nor will the resurrection of one affect the resurrection of another.

في أن الحاج هم الموالون لمحمد وعلى (عليهما السلام):

In the matter of the Pilgrims among whom are the friends of Muhammad^saww and Ali^asws.

- 359 - قال على بن الحسين (عليهما السلام) وهو واقف بعرفات للزهري: كم تقدر ههنا من الناس؟. قال: اقدر أربعة آلاف ألف وخمسمائة ألف كلهم حجاج قصدوا الله بأمالهم ويدعونه بضجيج أصواتهم.

The Holy Imam Ali^asws Bin Al-Husayn^asws said to Zuhry, when he^asws was in Arafaat: 'How many people do you think are over here?' He replied: 'I think there are about four and a half million, all of them Pilgrims having spent their wealth in the way of Allah^azwj supplicating to Allah^azwj with their voices.'

- فقال له: يا زهري ما أكثر الضجيج وأقل الحجيج! فقال الزهري: كلهم حجاج، أفهم قليل؟ - فقال له: يا زهري أدن لي وجهك. فأدناه إليه، فمسح بيده وجهه، ثم قال: انظر. - فنظر - إلى الناس، قال الزهري: فرأيت أولئك الخلق كلهم قردة، لا أرى فيهم إنسانا إلا في كل عشرة آلاف واحدا من الناس.

He^asws said to him: 'O Zuhry! The supplicants are numerous but the Pilgrims are few. Zuhry said: 'They are all Pilgrims. You^asws take them to be few?' He^asws said to him: 'O Zuhry! Bring your face close to me^asws' He came nearer and the Holy Imam^asws touched his face with his^asws hands and then said: 'Look!' He looked at the people and said: 'I see all of these creatures to be as

monkeys. I do not see among them a person except one out of ten thousand of them.'

ثم قال لي: ادن مني يا زهري. فدنوت منه، فمسح بيده وجهي ثم قال: أنظر. فنظرت إلى الناس، قال الزهري: فرأيت اولئك الخلق كلهم ـ خنازير، ثم قال لي: ادن لي وجهك. فأدنيت منه، فمسح بيده وجهي، فاذا هم كلهم ـ ذئبة إلا تلك الخصائص من الناس نفرا يسيرا.

Then the Holy Imam[asws] said to him: 'Come close to me O Zuhry! He went near and the Imam[asws] touched his face and then said: 'Look!' He looked at the people and said: 'I see all of these creatures to be as pigs.' Then the Imam[asws] said to him: 'Bring your face near to me[asws]. He brought his face nearer and the Imam[asws] touched his face and they all appeared to be as wolves with the exception of a few of them who had the characteristics of people.

فقلت: بأبي وامي يابن رسول الله قد أدهشتني آياتك، وحيرتني عجائبك! قال: يا زهري ماالحجيج من هؤلاء إلا النفر اليسير الذين رأيتهم بين هذا الخلق الجم الغفير. ثم قال لي: امسح يدك على وجهك. ففعلت، فعاد اولئك الخلق في عيني ناسا كما كانوا أولا.

Zuhry said: 'May my father and mother be sacrifice for you[asws] O son of the Messenger of Allah[asws]! Your signs have made me senseless and I am in bewilderment!' He[asws] said: 'O Zuhry! There are no Pilgrims here except for a few from the huge crowd that you have seen gathered here.' Then he[asws] said: 'Wipe your face with your hand.' He did that, and he saw with his eyes that the creatures that had gathered there once again appeared to be as human beings like before.'

ثم قال لي: من حج ووالى موالينا، وهجر معادينا، ووطن نفسه على طاعتنا، ثم حضر هذا الموقف مسلما إلى الحجر الاسود ما قلده الله من أماناتنا، ووفيا بما ألزمه من عهودنا، فذلك هو الحاج، والباقون هم من قد رأيتهم.

Then the Imam[asws] said to Zuhry: 'The Pilgrim (is that) who befriends our[asws] friends and keeps away from our[asws] enemies, and submits himself to our[asws] commands, then presents himself here and goes to the Black Stone with what Allah[azwj] has Chained to his neck- to honour our[asws] trusts, and keeps the obligations of our[asws] oaths, that is the Pilgrim, but the rest of them are what you have seen them to be.'

يا زهري حدثني أبي عن جدي رسول الله (صلى الله عليه وآله) أنه قال: ليس الحاج المنافقين المعادين لمحمد وعلي ومحبيهما الموالين لشانئهما. وإنما الحاج المؤمنون المخلصون الموالون لمحمد وعلي ومحبيهما، المعادون لشانئهما، إن هؤلاء المؤمنين الموالين لنا، المعادين لاعدائنا لتسطع أنوارهم في عرصات القيامة على قدر موالاتهم لنا.

The Imam[asws] said: O Zuhry! My father[asws] related to me[asws] from my[asws] grandfather the Messenger of Allah[saww] that: 'He is not a Pilgrim, the hypocrites the enemies to Muhammad[saww] and Ali[asws] and those that love them[asws] and befriend their[asws] enemies. The Pilgrims are the sincere believers, the friends of Muhammad[asws] and Ali[asws] and those that love them[asws] and are inimical to their[asws] enemies. These believers who are our[asws] friends and are inimical to our[asws] enemies, the luminosity of their light in the Day of Judgment will be proportional to their friendship with us[asws].'

فمنهم من يسطع نوره مسيرة ألف سنة. ومنهم من يسطع نوره مسيرة ثلاثمائة ألف سنة وهو جميع مسافة تلك العرصات. ومنهم من يسطع نوره إلى مسافات بين ذلك يزيد بعضها على بعض على قدر مراتبهم في موالاتنا ومعاداة أعدائنا، يعرفهم أهل العرصات من المسلمين والكافرين بأنهم الموالون المتولون والمتبرؤون.

'Among them will be those whose light will shine to a travel distance of a thousand years. Among them will be those whose light will shine to a travel distance of three hundred thousand years and will cover all of the ground. Among them will be those whose light will shine to a distance between these two, some more than others, in proportion to their craving for ours[asws] friendship and their enmity towards our[asws] enemies. The People of the resurrection, be they Muslims or Infidels, will know them from this light that they are our[asws] friends and friendly to our[asws] friends and inimical to our[asws] enemies.'

يقال لكل واحد منهم: يا ولي الله انظر في هذه العرصات إلى كل من أسدى إليك في الدنيا معروفا، أو نفس عنك كربا، أو أغاثك إذ كنت ملهوفا، أو كف عنك عدوا، أو أحسن إليك في معاملته، فأنت شفيعه.

It will be said to each one of them: 'O friend of Allah[azwj]! Look around on this ground and if there is any one that you recognise who has done any good to you or dispelled any of your difficulties, or kept your enemy away from you, or have done you a favour in any of your affairs, then you can intercede for him.'

فان كان من المؤمنين المحقين زيد بشفاعته في نعم الله عليه، وإن كان من المقصرين كفى تقصيره بشفاعته، وإن كان من الكافرين خفف من عذابه بقدر إحسانه إليه. وكأني بشيعتنا هولاء يطيرون في تلك العرصات كالبزاة والصقور، فينقضون على من أحسن في الدنيا إليهم

انقضاض البزاة والصقور على اللحوم تتلقفها وتحفظها فكذلك يلتقطون من شدائد العرصات من كان أحسن إليهم في الدنيا فيرفعونهم إلى جنات النعيم.

And if that interceded person is a true believer then due to the intercession there will be an increase in the Bounties of Allah[azwj] for him; and if that interceded person is a 'Mukassir' reducer, then he will be pardoned for his reduction due to the intercession; and if the interceded person is an infidel then there will be a reduction in his punishment due to the intercession according to the favours that he had done. I[asws] can see our[asws] Shiites swooping down on to those that had done them these favours to them in the world, like hawks and vultures swooping down on pieces of meat, and taking them into the Gardens of Bliss.'

ـ و ـ قال رجل لعلي بن الحسين (عليهما السلام): يا بن رسول الله (صلى الله عليه وآله) إنا إذا وقفنا بعرفات وبمنى، ذكرنا الله ومجدناه، وصلينا على محمد وآله الطيبين الطاهرين، وذكرنا آباءنا أيضا بمآثرهم ومناقبهم وشريف أعمالهم نريد بذلك قضاء حقوقهم فقال علي بن الحسين (عليهما السلام): أولا أنبئكم بما هو أبلغ في قضاء الحقوق من ذلك؟ قالوا: بلى يابن رسول الله.

A man said to Imam Ali[asws] Bin Al-Husayn[asws]: 'O son of the Messenger of Allah[saww].! When we stay over in Arafaat and Mina, we remember Allah[azwj] and His Glory, and send salutation to Muhammad[saww] and his[saww] goodly and purified Progeny[asws], and we remember our fathers as well from our memories their good and honourable qualities intending to fulfill their rights.' Imam Ali[asws] Bin Al-Husayn[asws] said: 'Shall I tell you that which is better in fulfilling their rights than what you do?' He said: 'Yes, O son of the Messenger of Allah[saww]!'

قال: أفضل من ذلك أن تجددوا على أنفسكم ذكر توحيد الله والشهادة به، وذكر محمد (صلى الله عليه وآله) رسول الله، والشهادة له بأنه سيد النبيين، وذكر علي (عليه السلام) ولي الله، والشهادة له بأنه سيد الوصيين، وذكر الائمة الطاهرين من آل محمد الطيبين بأنهم عباد الله المخلصين.

He[asws] said: 'Higher than what you (already) do is for yourself that you better renew in your heart the remembrance of the Unity of Allah[azwj] and bear witness to that, and remember Muhammad[saww] the Messenger of Allah[saww] and bear witness that he[asws] is the chiefs of the Prophets[asws], and remember Ali[asws] the Guardian from Allah[asws] and bear witness that he[asws] is the chief of the Trustees, and remember the purified Imams[asws] from the goodly Progeny[asws] of Muhammad[saww] and that they are the sincere servants of Allah[azwj].

ـ فضل الوقوف بعرفة: ـ

VIRTUE OF STAYING IN ARAFAAT

إن الله تعالى إذا كان عشية عرفة وضحوة يوم منى، باهى كرام ملائكته بالواقفين بعرفات ومنى وقال لهم: هؤلاء عبادي وإمائي حضروني ههنا من البلاد السحيقة، شعثا غبرا، قد فارقوا شهواتهم، وبلادهم وأوطانهم، وأخوانهم ابتغاء مرضاتي، ألا فانظروا إلى قلوبهم وما فيها، فقد قويت أبصاركم يا ملائكتي على الاطلاع عليها.

When evening comes in *Arafaat* and the mid afternoon takes place is *Mina*, Allah azwj Says to those honourable Angels who are stationed in *Arafaat* and *Mina*: 'These are My male servants and female servants! They have come here from distant cities, covered in dust, away from their desires and their cities and their homes and are brothers in the acquisition of My Pleasure. Look inside their hearts and see what is in them, for I azwj have Strengthened your vision O My Angels, and inform Me azwj.'

قال: فتطلع الملائكة على قلوبهم، فيقولون: يا ربنا اطلعنا عليها، وبعضها سود مدلهمة يرتفع عنها دخان كدخان جهنم. فيقول ـ الله ـ: اولئك الاشقياء الذين ضل سعيهم في الحياة الدنيا، وهم يحسبون أنهم يحسنون صنعا؟ تلك قلوب خاوية من الخيرات، خاليا من الطاعات، مصرة على المرديات المحرمات، تعتقد تعظيم من أهناه، وتصغير من فخمناه وبجلناه، لئن وافوني كذلك لاشددن عذابهم، ولاطيلن حسابهم. تلك قلوب اعتقدت أن محمدا رسول ـ الله (صلى الله عليه وآله) ـ كذب على الله أو غلط عن الله في تقليده أخاه ووصيه إقامة أود عباد الله، والقيام بسياساتهم، حتى يروا الامن في إقامة الدين في انقاذ؟؟ الهالكين، وتعليم الجاهلين، وتنبيه الغافلين الذين بئس المطايا إلى جهنم مطاياهم.

The Holy Imam asws said: 'The Angels look into their hearts and say: 'O Our Lord! We have looked at them and some of them are black and in darkness and there is smoke rising from them like the smoke of Hell.' Allah azwj Says to them: 'These are the doubters whose deeds of the lives of the world are lost, and they think that they are among those who do good deeds.

Their hearts are bereft of good deeds and empty from obedience inclining towards the prohibited. They honour those whom I azwj have Disgraced but reduce those asws whom I azwj have Given Prestige. If they were to meet Me azwj in this condition of theirs, I azwj will intensify their punishment and make their accounting to be lengthy. These are those hearts who believe that Muhammad the Messenger of Allah saww spoke lies about Allah azwj or that he saww was mistaken in ordering emulation (Taqleed) of his saww brother and his saww Trustee established on the servants of Allah azwj, and made him asws carry out the policies until peace is seen in the establishment of religion until it is safe. They will perish, from the teachings of the ignorant, and alert the unsuspecting ones that they are riding a bad horse which will take them to Hell.'

ثم يقول الله عزوجل: يا ملائكتي انظروا. فينظرون فيقولون: يا ربنا قد اطلعنا على قلوب هؤلاء الآخرين، وهي بيض مضيئة ترفع عنها الانوار إلى السماوات والحجب، وتخرقها إلى أن تستقر عند ساق عرشك يا رحمن.

Then Allah the Almighty Says: 'O My Angels, Look!' They will look and say: 'O Our Lord! We have surveyed the hearts of these other ones, these are white and shining with rays of light rising from them up to the heavens and the Veils, and through them up until the leg of the Throne, O Beneficent!'

يقول الله عزوجل: اولئك السعداء الذين تقبل الله أعمالهم وشكر سعيهم في الحياة الدنيا، فانهم قد أحسنوا فيها صنعا تلك قلوب حاوية للخيرات، مشتملة على الطاعات، مدمنة على المنجيات المشرفات، تفتقد تعظيم من عظمناه، وإهانة من أرذلناه، لئن وافوني كذلك لاثقلن من جهة الحسنات موازينهم، ولا خففن من جهة السيئات موازينهم، ولا عظمن أنوارهم، ولاجعلن في دار كرامتي ومستقر رحمتي محلهم وقرارهم.

Allah the Almighty will Say: 'These are the happy ones who deeds have been Accepted by Allah[azwj] and they used to be thankful in their lives of the world, and they used to do good therein and made their hearts a receptacle for the good deeds which were in obedience and used to do honourable work and respect those that I[azwj] have Made Prestigious and those that I[azwj] have Disgraced, they believe them to be so as well. I will load their scales with rewards and lighten them from the sins and intensify their lights and Allocate for them a place in the Place of My[azwj] Dignity and Mercy due their decision.

تلك قلوب اعتقدت أن محمدا رسول الله (صلى الله عليه وآله) هو الصادق في كل أقواله، المحق في كل أفعاله، الشريف في كل خلاله، المبرز بالفضل في جميع خصاله وأنه قد أصاب في نصبه أمير المؤمنين عليا إماما، وعلما على دين الله واضحا، واتخذوا أمير المؤمنين (عليه السلام) إمام هدى، واقيا من الردى، الحق ما دعا إليه، والصواب والحكمة ما دل عليه، والسعيد من وصل حبله بحبله، والشقي الهالك من خرج من جملة المؤمنين به والمطيعين له.نعم المطايا إلى الجنان مطاياهم، سوف ننزلهم منها أشرف غرف الجنان، ونسقيهم من الرحيق المختوم من أيدي الوصائف والولدان، وسوف نجعلهم في دار السلام من رفقاء محمد نبيهم زين أهل الاسلام، وسوف يضمهم الله تعالى إلى جملة شيعة علي القرم الهمام، فنجعلهم بذلك ـ من ـ ملوك جنات النعيم، الخالدين في العيش السليم، والنعيم المقيم. هنيئا لهم هنيئا جزاءا بما اعتقدوه وقالوا، بفضل ـ الله ـ الكريم الرحيم نالوا ما نالوه.

Those hearts which hold the belief that Muhammad the Messenger of Allah[saww] and is truthful in all his[saww] speech, and correct in all his[saww] actions, honourable in all of his[saww] characteristics and virtuous in all his[saww] qualities, and he[saww] was correct in appointing the Commander of the Faithful Ali[asws] as Imam, a clear sign for the religion of Allah[azwj], and they have taken the Commander of the Faithful[asws] and the Imam of guidance, and the dispeller of

destruction, the truth is what he[asws] calls to, and the rewards and wisdom is what he[asws] directs to, happy is the one who joins his rope to his[asws] rope and the doubter is the destroyed one and exits from all the believers and the obedient ones.

A goodly ride is he[asws] that takes its riders to Paradise, all of whom will descend from him[asws] on to lofty and honourable places in the Gardens, will drink from a sealed drink of nectar served by young attendants and they will all go to the Haven of Peace and be with the friends of Muhammad[saww], their Prophet[saww], the adoration of the people of Islam, they will all be made guests with the Shiites of Ali[asws] at their banquets and with that will be made to be kings in the Gardens of Bliss, abiding eternally in peace, a blissful existence. Congratulations to them and congratulations! A reward for their beliefs, and say by the Grace of Allah[azwj] the Honourable, the Merciful, a winning for what they strived for.'

قوله عزوجل: " واذكروا الله في أيام معدودات. فمن تعجل في يومين فلا اثم عليه ومن تأخر فلا اثم عليه لمن اتقى واتقوا الله واعلموا أنكم اليه تحشرون"

The Words of the Almighty *"And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him"* – VERSE 203

360 - قال الامام (عليه السلام): (واذكروا الله في أيام معدودات) وهي الايام الثلاثة التي هي أيام التشريق بعد يوم النحر، وهذا الذكر هو التكبير بعد الصلوات المكتوبات يبتدئ من صلاة الظهر يوم النحر إلى صلاة الظهر من آخر أيام التشريق: " الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، الله أكبر ولله الحمد " (فمن تعجل في يومين) من أيام التشريق فانصرف من حجه إلى بلاده التي هومنها " فلا إثم عليه ".

The Holy Imam Hassan[asws] Al-Askari[asws] said with regard to "*And laud Allah during the numbered days*" These are three days of *'Tashreek*' which come after the day of sacrifice. And this remembrance is the *Takbeer* after the prescribed Prayers starting from the *Zuhr* Prayers on the day of sacrifice to the *Zuhr* Prayer of the last day of *Tashreek*, and it is: "God is Great, God is Great, There is no god but Allah, and God is Great, God is Great and for Allah is Praise". "*then whoever hastens off in two days*" from the days of *Tashreek* and completes his Pilgrimage and returns to his city which he came from "*there is no blame on him*".

" ومن تأخر " إلى تمام اليوم الثالث. " فلا إثم عليه " - أي لا إثم عليه - من ذنوبه السالفة، لانها قد غفرت له كلها بحجته هذه المقارنة لندمه عليها وتوقيه منها. " لمن اتقى " أن يواقع الموبقات بعدها، فانه إن واقعها كان عليه إثمها، ولم تغفر له - تلك الذنوب السالفة بتوبة قد أبطلها بموبقات بعدها، وإنما يغفرها بتوبة يجددها.

"*and whoever remains behind*" and completes three days "*there is no blame on him*" Meaning there is no blame on him from his sins of the past for his (sins) have been forgiven, all of them by his Pilgrimage, the sins that he was regretful of and repented for. "*(this is) for him who guards (against evil)*" This is for those sins that are not repeated otherwise it will invalidate the forgiveness that was given to him and they will need to be repented for once again before they are forgiven.

" واتقوا الله " يا أيها الحاج المغفور لهم سالف ذنوبهم بحجهم المقرون بتوبتهم، فلا تعاودوا الموبقات فيعود إليكم أثقالها، ويثقلكم احتمالها، فلا يغفر لكم إلا بتوبة بعدها. (واعلموا أنكم إليه تحشرون) فينظر في أعمالكم فيجازيكم عليها.

"*and be careful (of your duty) to Allah*" O you Pilgrims! All your past sins have been forgiven due to his repentance, do not encumber your sins and make them unbearable that you will not be forgiven even after your repentance for them. "*and know that you shall be gathered together to Him*" He[azwj] will Look at your deeds and Reward you accordingly.'

361 - قال علي بن الحسين (عليهما السلام): عباد الله اجعلوا حجتكم مقبولة مبرورة، وإياكم وأن تجعلوها مردودة علكيم أقبح الرد، وأن تصدوا عن جنة الله يوم القيامة أقبح الصد ألا وإن ما يحلها محل القبول ما يقترن بها من موالاة محمد وعلي وآلهما الطيبين وإن ما يسفلها ويرذلها ما يقترن بها من اتخاذ الانداد من دون أئمة الحق وولاة الصدق: علي بن أبي طالب (عليه السلام) والمنتجبين ممن يختاره من ذريته وذويه.

The Holy Imam Hassan[asws] Al-Askari[asws] said: 'Servants of Allah[azwj]! Make your Pilgrimage to be acceptable and beware of it being thrown back at you in an ugly manner, and repel you from the Garden of Allah[azwj] on the Day of Judgment in an ugly manner. The thing that makes your Pilgrimage acceptable is your friendship with Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and what belittles it and wastes it is the taking of others apart from the Imams[asws] of right and the governors of truth[asws] Ali[asws] Bin Abu Talib[asws] and the chosen ones from his[asws] progeny[asws] and relatives.'

ثم قال: قال رسول الله (صلى الله عليه وآله): طوبى للموالين عليا إيمانا بمحمد وتصديقا لمقالة كيف يذكرهم الله بأشرف الذكر من فوق عرشه. وكيف يصلي عليهم ملائكة العرش والكرسي والحجب والسماوات والارض والهواء، وما بين ذلك، وما تحتها إلى الثرى. وكيف يصلي

عليهم أملاك الغيوم والامطار، وأملاك البراري والبحار، وشمس السماء وقمرها ونجومها، وحصباء الارض ورمالها، وسائر ما يدب من الحيوانات فيشرف الله تعالى بصلاة كل واحد منها لديه محالهم، ويعظم عنده جلالهم حتى يردوا عليه يوم القيامة.

Then the Holy Imam Hassan^asws^ Al-Askari^asws^ said that the Messenger of Allah^saww^ said: 'Good news to the friends of Ali^asws^ who believe in Muhammad^saww^ to be truthful in whatever he^saww^ said as to how Allah^azwj^ has remembered them honourably from the top of the Throne; and how salutations have been sent to them from the Angels of the Throne and the Chair and the Veils and the Heavens and the earth and the air, and what is between that, and from beneath that to the top; and salutations are being sent to them by the Angels of the clouds and the rain and the Angels of the prairies and the seas, and sun and the sky and moon and the stars, the earth and its gravel and sand and other animals who have been honoured, each one of them in its place sends salutations on them, and Allah^azwj^ Increases their magnificence for each of these salutations until they return to Him^azwj^ on the Day of Judgment.'

وقد شهروا بكرمات الله على رؤوس الاشهاد، وجعلوا من رفقاء محمد وعلي صفي رب العالمين. والويل للمعاندين عليا كفرا بمحمد وتكذيبا بمقاله كيف يلعنهم الله بأخزى اللعن من فوق عرشه. وكيف يلعنهم حملة العرش والكرسي والحجب والسماوات والارض والهواء، وما بين ذلك، وما تحتها إلى الثرى. وكيف يلعنهم أملاك الغيوم والامطار، وأملاك البراري والبحار، وشمس السماء وقمرها ونجومها، وحصباء الارض ورمالها، وسائر ما يدب من الحيوانات. فيسفل الله بلعن كل واحد منهم لديه محالهم، ويقبح عنده أحوالهم، حتى يردوا عليه يوم القيامة وقد شهروا بلعن الله ومقته على رؤوس الاشهاد، وجعلوا من رفقاء إبليس ونمرود وفرعون ـ و ـ أعداء رب العالمين. و ـ إن ـ من عظيم ما يتقرب به خيار أملاك الحجب والسماوات الصلاة على محبينا أهل البيت واللعن لشانئينا.

And they will be made known by the Prestige of Allah^saww^ and be made to be the friends of Muhammad^saww^ and Ali^asws^ qualities of the Lord of the Worlds. Woe be unto those who disbelieved in Muhammad^saww^ and falsified in what he^saww^ said, how Allah^azwj^ Curses from the top of the Throne; and how curses are sent on them from the bearers of the Throne and the Chair and the Veils and the Heavens and the earth and the air and what is between them and from underneath up to the top; and how they get cursed by the Angels of the clouds and the rain and the Angels of prairies and the seas and sun and the sky and moon and the stars and the gravels of the earth and its sand and other animals.

Allah^azwj^ reduces their position with every curse from these Angels from their places and increases the ugliness of their condition until they return to Him^azwj^ on the Day of Judgment. And they will be made known with these curses on their heads and they will be made to be the friends of Iblees^la^ and Nimrod^la^ and Pharaoh^la^ and the enemies of the Lord of the worlds. The great deed by which the Angels of the heavens and the Veils achieve nearness of Allah^azwj^ is

the salutations that they send on those that love us[asws] the People of the Household[asws] and sending of curses upon our[asws] enemies.'